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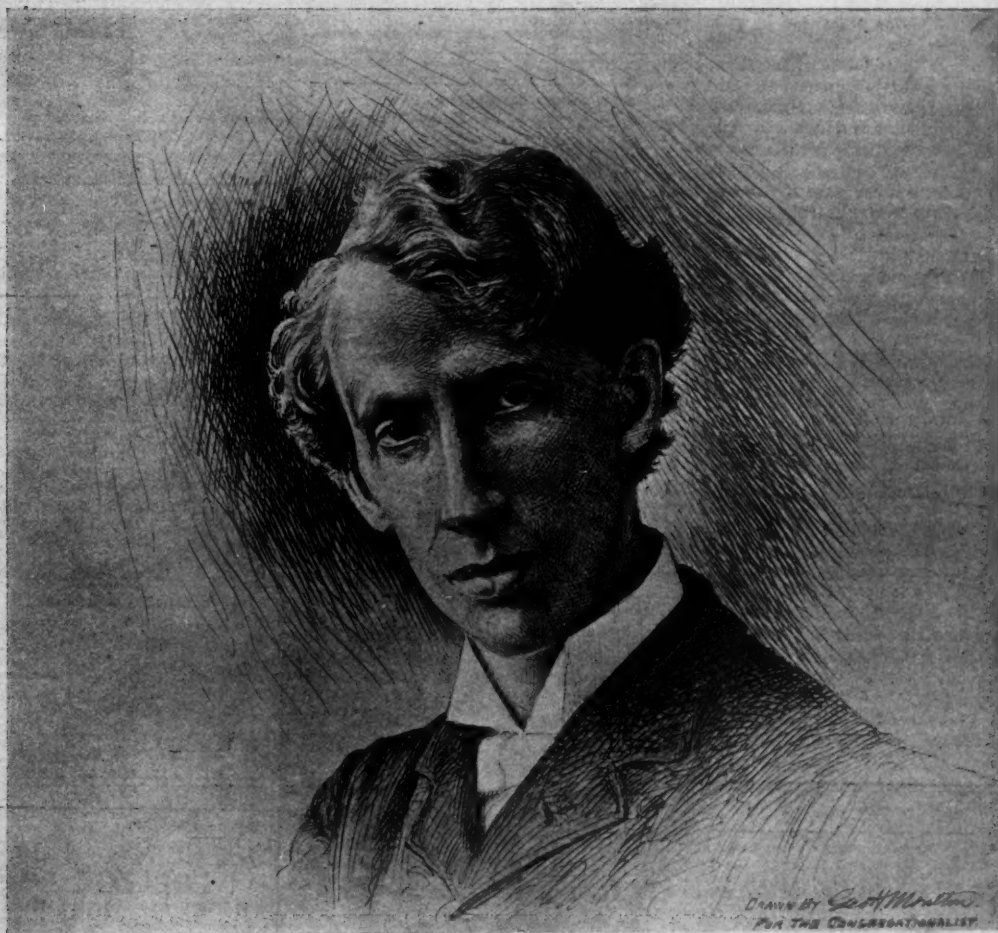
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The Quaker Hill Conference

BY F. K. SANDERS, D. D.

From Aug. 11-16 the Quaker Hill Conference, in Dutchess County, N. Y., held its fifth and most successful session, notable alike for the variety and the richness of its program. The attendance of ministers was less than usual, while the laity was well represented. This difference arose from the change of date from the first week in September, which has proven satisfactory in the past and will be adhered to in the future. The date adopted for this year was due to the desire of the conference to be able to celebrate in a fitting manner the one hundredth birthday of its founder, Mr. Albert J. Akin. His death in January last transformed the fête into a commemorative service, at which Rev. Warren H. Wilson of Brooklyn felicitously expressed the affectionate tribute of the conference and community to a remarkable personality, in its type the explanation of our rapid advances as a nation. His family and trustees are interested to continue the relationship to the conference which he assumed.

The program was opened by Bishop Potter, who happily caught and worded the spirit of the place in his plea for the permanent gained through the progressive. Timely religious discussions were opened by Professor Knox of Union, who considered the limits of revelation through Scripture, concluding that no more perfect or complete revelation of God is at present conceivable than that presented through the Christ of Scripture and by Professor Fagnani, who in defining spirituality by a skillful use of the method of negation, declared it to be essentially godliness and hence a goodness. One afternoon was devoted to a symposium on Religious Education. The gathering also gave itself to a serious study of the Religious Ideas of the Prophets. Much emphasis was laid upon current problems of interest to society. Men of acknowledged eminence and acquaintance introduced such themes as The Limitations of Individual Ownership, The Boy Problem, and The Education Which a Self-governing State May Properly Provide. The conference never forgets the community of the Hill. On Farmers' Night Dr. Spahr of the Outlook and Dr. Jenkins of New Haven brought a wealth of good sense, wit and thorough training to bear upon The Trust from the Rural Point of View and The Book Farmer. On Quaker Hill Day, at the ancient "Oblong" meeting house, Mrs. Stearns of the Akin family delighted visitors and community by her charming study of the Ancient Homes and Early Days.

With this year the conference becomes a fixture. It has proven itself worthy of maintenance for its noteworthy utterances, its entire freedom in the choice of themes and its strong emphasis upon reality and vitality in religious life. The dogmatic or unconfident man does not find himself at home on Quaker Hill; the strong traditionalist might scarcely enjoy its open freedom of expression; but the one who seeks an uplift and a refreshing finds it to the full.

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THE CONGREGATIONALIST

Saturday
5 September 1903

and Christian World

Volume LXXXVIII
Number 36

Event and Comment

Soon to Appear in The Congregationalist

The United Brethren in Christ, an illuminating article, by Rev. J. S. Mills, D. D., Bishop of that denomination.

The Methodist Protestants, Their Characteristics and Activities, by Rev. J. F. Cowan, D. D.

The Function of the Modern Church, by Rev. John Hopkins Denison.

The Scientific Basis of Religious Faith, by Prof. G. Frederick Wright.

Rev. Alexander Francis, Protestant Pastor in St. Petersburg—a study of a unique personality.

What It Means to Be a Christian—six brief articles by Rev. C. M. Sheldon.

The Jane Club of Chicago, described by Mrs. Helen Campbell.

Ministerial Non-Resistance, by Rev. H. C. Her-ving, D. D.

The Man with a Message, by Rev. George D. Black, D. D.

The Serving Layman

The man who stays at home and stands by his church during the summer deserves a special word of commendation. If it is important to bear witness to the faith when one is on his holiday, it is equally desirable to maintain and extend the interests of that same faith when one abides at home. So long as churches are kept open during hot weather the working force ought not to be drained to the point of inefficiency. We have been impressed this summer with the fidelity and zeal of certain laymen who have sought to make their churches count in their respective communities. To some churches the summer brings special opportunities of evangelism. Whether they are successfully followed up depends largely upon the laymen. In a recent article in the *Christian Endeavor World*, Dr. J. Wilbur Chapman declares that the presence and participation of Christian laymen are a prime essential in summer Christian campaigns. All honor to the men who at a considerable self-sacrifice, perhaps even to the point of curtailing their own vacations, labor in the vineyard in season and out. Even if they do not have the satisfaction of seeing great congregations and many conversions, they have a right to feel that they have at least sought to make the church attractive and helpful.

Congregationalism among Negroes

Our colored brethren in the South are taking an important step in holding a National Convention of Congregational Workers at Atlanta, Sept. 19-23. The printed program shows a wise apprehension of the work of the denomination. Our national benevolent societies have extensive recognition and it is announced that their secretaries will be present to set forth their relations with the churches. Education will be a prominent topic, and, as is proper, the American Missionary

Association will be at the front. Christian nurture, the young people, the spiritual life of the churches, and the peculiar mission of Congregationalism to the colored people, will be discussed by Negro ministers and laymen. A number of Northern Congregationalists are on the program, and it will be a good service for them to take the journey to encourage their brethren. It would not be surprising if this convention should result in a permanent organization.

The Presbyterian Lack of Home Missionaries

The need of men for home missionary fields, to which we referred last week, is not confined to our own denomination. The *Assembly Herald* for September, the organ of the Presbyterian mission boards in the United States, contains an interesting series of letters from its representatives in the South and West. They had been asked to state their most pressing needs and nearly every one of the score of the contributors to this broadside dwells chiefly upon the need of men. The Kansas synodical missionary asks for ten earnest, consecrated workers. Oregon wants as many more; Washington puts in its claim for five for work already organized in promising fields. The Montana synodical missionary pours out his soul in this lament:

O! that young men in our seminaries, and also men in some of our Eastern fields—who year after year are wearing, wearying, dragging their monotonous life away in an over-churched, unaggressive, unprogressive community—would come to our specially needy, unchurched, fully-alive, quickly growing fields and here make their work count, their life tell, and the cause of Christ grow.

The Forward Movement Idea in the Home Field

Of course most of these positions yield small salaries and so the Presbyterians face the same problem that confronts other denominations. How can we secure in our ministers, especially in the generation now coming to the front, the heroism essential to the successful undertaking of work in these distant and for the present financially unrewarding fields? Ought we to ask our brethren to make such sacrifices? Ought not the average home missionary salary to be considerably increased? The Presbyterians, by the way, seem to be applying the personal relationship plan which obtains so largely now in foreign missions, to its own work. Strong churches in St. Paul, New York, Cleveland, Philadelphia and elsewhere have assumed the support of individual missionaries or missionary superintendents.

This may result not alone in increased remuneration, but it ought to deepen the interest of these churches in the Western work. We should think this idea might be applied with profit by other denominations. It has certainly brought about a considerable increase of benevolence in individual churches who have related themselves to foreign missionaries.

Sunday School Problems

The discussion as to the dominance of the International lesson system waxes so warm that it almost promises a general revival of interest in the Sunday school. The *International Evangel*, which claims, we believe, to be the official organ of the International Sunday School Association, though it has never received any official indorsement, wants no other than the uniform lesson, regards the Religious Education Association as an impertinence, is confident that Sunday school workers are "ten to one against any affiliation or official co operation with the new association, and possessed of a feeling that the International Sunday School Association can best attend to all the interests of the Sunday school." No attitude on the part of those who call themselves "the Sunday school workers," could be more provocative of independent action than this. But we are persuaded that the *Evangel* represents only a small portion of the more intelligent Christians in this country who are interested in Sunday schools. Its claims for the class which it does represent will do much to stir the churches to keep the religious training of their youth from falling into the hands of such narrow and arrogant persons. The *Evangel* does unfortunately represent the Sunday school secretary of the Methodist Episcopal Church. But he does not by any means represent, except officially, that great denomination. *Zion's Herald*, evidently pointing its finger toward him, says, "Dr. Demetrius must be requested to go way back and sit down, for the sake of religious decency."

A Solution of Labor Problems

The Old Testament creed setting forth the triple requirement which God makes, puts first what too many Christians require last. "What doth the Lord thy God require of thee but to deal justly?" Let that requirement be held in its right place, and our labor problems would be in a fair way of adjustment. We have just heard of a man, now in an honorable position and a working Christian, who says he was for years alienated from Christianity because his employer refused him an unquestionably just in-

crease in wages and the same day doubled his subscription to a benevolent society. We have heard employers ridicule Christianity because Christian employees did their work in a slovenly way, broke their agreements and showed no interest in their tasks except to get the greatest pay for the least service. Each one who does his best to fulfill this threefold requirement, putting just dealing first, where it belongs, is doing much to solve labor problems—more, perhaps, than many who propose solutions on platforms and in the press.

Presbyterians and Their Educational Work

The last Presbyterian General Assembly created a committee and authorized it to set to work to raise \$12,000,000 with which to supplement the resources of the Presbyterian colleges and theological seminaries. The *Presbyterian Banner*, sympathetically putting itself in the committee's place as it takes up its task, apprehends that it will find a constituency amply able to give the sum sought for, but failing to appreciate the need. The average Presbyterian, it thinks, looks upon support of the local church and support of the home and foreign missionary boards as the limit of his duty, the luxury of giving to colleges and theological seminaries being left to the very rich. Coming to the practical issues involved in carrying out its work the *Banner* asks:

There are practically four classes of institutions to be assisted: colleges, theological seminaries, at home and in mission lands. As far as the committee may be called on to distribute the general fund in their hands, how shall the proportion be determined? . . . If a million or two are to be distributed to colleges in our own country, for example, will conditions be exacted of the institutions to be benefited? And if so, what shall they be? Will the college be required to raise a certain proportion of the total amount it desires? . . . Will the committee undertake to determine where institutions shall be located so as to prevent a needless multiplication of them? It is evident that if the committee succeeds in raising a large, general fund, it will have the power of effecting some reforms which can be effected in no other way.

Neutrality Broken in India

Mr. Jones in his informing paper on Indian affairs found on page 319 treats of a departure from neutrality by the British officials in India, which is creating dissatisfaction among the Christian missionaries. He might have named another case. The government also is reviving, fostering and establishing the Sikh religion by insisting upon the strict observance of all the religious ceremonies of that fighting race in the military regiments recruited from it and by encouraging its civil servants to translate the Sikh scriptures for dissemination among the people. The government doubtless reasons, and reasons rightly, that martial ardor and religious devotion go hand in hand. Preservation of the best fighting class the government has justifies, in its eyes, its departure from neutrality. But the precedent established will be sure to return and plague it, as adherents of other religions come forward asking for similar favors. From the missionaries' standpoint the action is aggravated by the disparity between the formal Christianity

of the rulers of India and the practical religion they live. Christianity's worst foes in India are some of the British officials and most of the merchants.

A Fountain in the Desert

The completion of the first building of Gordon College at Khartoum opens a new chapter in the history of the Sudan. It is a Moorish structure of native red brick, with a tower over the central entrance. Ultimately a quadrangle will be formed. One side faces the Nile River. The structure is a conspicuous landmark seen for many miles around. The college was made possible by the sacrifice of a great life and by a war which overthrew the forces of tyranny and ignorance. The way is now open for the longer peaceful conquest of the Sudan by education and the building up of righteous character. Students selected from the different provinces will soon fill the halls of the college. They will labor and touch elbows in the laboratory, workshop and classrooms and go forth through the whole vast territory as teachers of living science and modern learning. The Sudan is today one of the most illiterate countries in the world. Few of the inhabitants can write or read. They all have a superstitious regard for written documents. The few who know anything of learning have tasted only the dry scholasticism of Mohammedan schools. This college rises as the symbol of a new civilization which will in due time change the physical aspects of the country and the mental and spiritual character of its inhabitants.

Granaries on the Veldt

In other ways Great Britain is working in South Africa the same kind of transformation as in Northern Central Africa. As she has followed war in the Sudan with the college and what it symbolizes, so in what were the South African Republics she is establishing homes and organizing good government throughout the country districts devastated by war. More than 200,000 people have during the last few months been aided to restock their farms, have been fed and helped to sow and plant seed that already has yielded them a harvest. Many who had been driven off the land by the oppression of the Boer Government have returned and are on the way to become prosperous farmers. Large tracks of land are being made fertile by irrigation. Roads and railways are being built to bring the agricultural regions within reach of markets. The foundations of permanent prosperity are being laid in the carrying out of extensive schemes for improvement of the country districts which in due time will make the colonies largely self-dependent. Soon the marks of destructive war will disappear before the expansion of the fruits of peace. Ignorance, superstition, selfish greed and oppression yield sullenly and slowly to the aggressive power of a superior civilization. But to those who withhold judgment till the results of such conflict begin to appear, it is made plain that war as well as diplomacy may be a necessary instrument for the world's progress toward righteousness and permanent peace.

A Phenomenal Convert in India

A singular and remarkable native convert has come to the front in Burma. His name is Ko San Ye, a man about forty, who in his youth lived as a Buddhist ascetic in the mountains, having taken up that life because of the death of his wife and baby. In 1890, through the influence of Baptist missionaries, he accepted Christ as Saviour, and after due examination was baptized with about 140 of his followers. The next year he founded the village, Padoplan, where he still lives, going out from thence as a teacher and evangelist. He has erected a large assembly hall, has established a rice-mill and owns a steam-launch, all of which he utilizes as collateral evangelistic agencies and the cost of which he and his followers have met. He has remarkable gifts for raising money. Conscious that he is not fully qualified to preach, he makes great effort to bring the natives under the preaching of the missionaries. He seems to look upon himself as a kind of forerunner of the gospel and by his simple, abstemious, godly life, has gained a great hold upon the affections of his people, some of whom look upon him as a god. He is a man of great humility and is much in prayer. Conservative Baptist missionaries on the ground have come to look upon the movement which he heads as likely to contribute much to the ongoing of the kingdom. It has already arrested the drift into Buddhism which was carrying away the heathen Karens and created an atmosphere far more favorable than hitherto to the acceptance of the gospel. For further particulars regarding this remarkable awakening we refer our readers to the *Baptist Missionary Magazine* for September.

The Resignation of Secretary Root

Rumor gives way to fact, and the nation is aware that with the new year the important post of Secretary of War will be filled by Hon. W. H. Taft, now governor of the Philippines, instead of by Mr. Root, who was appointed by President McKinley four years ago and who has served with highest distinction since that time. President Roosevelt's letter to Mr. Root, accepting his resignation, is one such as few servants of the nation have ever had from a President, and is not a whit overdrawn. Stanton carried the War Department through a vast war, and he did it well. But he faced and settled no such new and perplexing questions of law and method as Mr. Root has had to face in dealing with Cuba, Porto Rico and the Philippines, and he left no such constructive mark upon the army as Mr. Root has put upon it since the war with Spain closed. Moreover, Mr. Root has been a safe counselor to both President McKinley and President Roosevelt on a thousand and one important matters without his own department. The transfer of Mr. Taft from the Philippines to the Department of War will allow him still to control in large measure the course of history in the Philippines by his advice in the Cabinet, and by his administration of the army forces. His successor as head of the commission in the Philippines will be General Luke Wright, a citizen of Tennessee, who has been vice-governor from

the first, who has served as governor of the islands in Mr. Taft's absence, and who may be trusted to carry out the policies laid down by President McKinley and the commission up to date. A Southerner and a Democrat, Mr. Wright's new duties and powers, we are confident, will be used to further American and Filipino ends. His successor as vice governor will be Hon. H. C. Ide of Vermont, a trusted member of the commission.

The Death of Frederick Law Olmsted

Mr. Olmsted, the most eminent of American landscape architects, died last week at the ripe age of eighty-one years. National, municipal and private reservations, parks and grounds, scattered from the Pacific to the Atlantic, are monuments of his taste. No great public enterprise for the past forty years has needed the advisory service of a landscape architect to which he has not contributed his wisdom, and often his immediate supervision. His name is writ large over the entire country, and his fame will increase with the flight of time.

International Sport

A minor but not unimportant part in the fine calling of welding together Great Britain and the United States must be assigned to the enlarged range of rivalry in sport between the two countries. The Reliance and the Shamrock III. have sailed over the course thrice and it is apparent from the result that the International Yacht Cup will not leave our shores this year. There can be nothing but admiration for the ambition Sir Thomas Lipton has shown and his willingness to make large expenditures of time, money, and sympathy in serving as national challenger three years in succession. The victory of the Doherty brothers over our finest tennis players gives them both the international and our national championships in both doubles and singles, and will force our experts to visit the other side next year in the effort to wrest victory from Britons' hands. Finer tennis than these Doherty brothers play has never been seen in this country, and their success, be it noted, is due primarily not to brilliancy, but to the good old British trait of steadiness. The delegation of golfers from Oxford and Cambridge visiting this country this summer and playing East and West, has outplayed most of the teams it has met, though playing on links strange to its members. In driving power they far outclass Americans. Credit must be given to a team of cricketers from Philadelphia which has been winning victories over the best English county teams this summer.

British War Commission's Report

Defective as British statesmen and administrators may often be in foresight, it must be said of the British Government that the public receives from it in detail evidence of administrative shortcomings and malfeasance. Public opinion thereby can be created which will remedy structural defects even though it cannot renew lives lost or money wasted. Contrast, for instance, the French Ministry's secretive and mysterious handling of the Dreyfus case, with

the publication broadcast last week of the findings of the parliamentary commission appointed to investigate the war office's record during the South African War. Everything amiss that Lord Kitchener, Lord Roberts and General Buller found out by dire experience is made as public as day itself. If the British were as quick to learn a lesson as they are ready to have it set for their learning the national record would be fairer, and the national outlook more promising. Our war with Spain revealed deficiencies almost as glaring and abuses as rank as any the South African War has made known, but we think the British will hardly claim that Mr. Brodrick and Parliament have worked out any such transformation in law and administration as must be credited to Mr. Root and Congress.

The Liberal Party and Educational Reform

The response which a formal delegation of the Free Church Council of England met with recently, when conferring with eminent leaders of the Liberal party, men like Earl Spencer, Mr. Asquith and Mr. Bryce, gives satisfaction to Free Churchmen who look ahead and foresee a rejection of the present Ministry by the voters in the not distant future. Dr. Clifford, spokesman for the delegation, stated that Nonconformists wished for full and unhindered popular control of all State elementary education; that they desire the abolition of all tests of a theological or ecclesiastical character for the teaching profession; and the discontinuance of subsidizing of sectarianism. Lord Spencer in replying assured the delegation that the Liberal leaders were fully alive to the importance of dealing promptly and effectively with the problem of education, and that there would be no disposition to relegate the issue to a secondary place should the Liberal party return to power. He agreed with Dr. Clifford in thinking that all theological tests should be removed; that effective public control of schools must be established; and that subsidization of schools for sectarian purposes should cease. The other Liberal leaders present indorsed Lord Spencer, and both parties to the conference separated each feeling happier, the Liberals that they had gone far toward securing the Free church vote, the Free church leaders that the Liberal leaders had been put on record.

Zion in Africa

The Zionist Congress recently in session in Basle, Switzerland, has been notable because of the definite offer from the British Government to Dr. Herz to furnish a site for the racial Zion in East Africa, on the Uganda Railroad between Mau and Nairobi. It is a section admirably watered, fertile, cool, high and inhabitable by Europeans. Control by the British commissioner is to be nominal; local government will be entirely free and allow for all racial customs. Obviously this scheme differs radically from that of an autonomous state in Palestine, but it is far more practicable, and might serve as an outlet for the oppressed Jews of Russia and southeastern Europe. It is not conceivable that Jews resident in England or America would go to Africa. A letter of Von Plehwe, Russian Minister of the

Interior, has just been made public by Jews in western Europe who are interested in the fate of their fellows in Russia, which seems to indicate that Russia stands ready to aid Jewish emigration and foster all reasonable measures for increasing the Jewish national spirit.

Seer or Scribe

The summer school, assembly or conference is a community *sui generis*. Northfield, Chautauqua, Winona, are easily distinguished from one another in the minds of those who have visited them, but they are all quite different from the ordinary permanent town. And the chief difference which impresses the visitor is that the life in these communities centers around leaders and instructors. Large companies of religious teachers in various lines are brought together, pastors, evangelists, writers of lesson helps, lecturers, some teaching and others learning.

Even the casual observer cannot fail to notice contrasted types of character among these professional men and women, the result of habits formed in public life. They are in a constant struggle between the call to be a seer and the temptation to be a scribe. Or else they have surrendered to the temptation and have ceased to listen to the summons to be a seer. Those who have reached this condition content themselves with teaching the methods and rules of the life which it is their business to show others how to live. They are bored by the public meetings which they do not lead. They regard it as rather amusing if they are discovered escaping from morning worship or the Sunday service, as though they were exchanging a wearisome professional hour for the freedom that would naturally be preferred. They often gather in groups to discuss their work, but the evangelist, pastor, Bible teacher, talk of methods and means and men as instruments of their business, much as farmers talk of their cattle and cultivators and silos.

Yet one is sure to find in these assemblies some who live in the atmosphere of the life they seek to communicate. Sometimes the teacher who thus lives is regarded as a heretic, sometimes his themes are not distinctly religious. But his influence is the outflowing of a soul which holds converse with God. The impression made on the public is indefinable but inspiring. It is felt that he regards the whole work of the assembly as one work and worthy of his whole service. It is manifest that his secret life is reverent. People wonder why such a man has so numerous and devoted followers. Only a few discern the fact that he has a vision of God and keeps it by a steadfast upward look and a genuine sympathy with those whom he would lead to see what he sees.

The difference between the summer assembly and the ordinary community is perhaps more apparent than real. We are all either living the Christian life, if we profess to live it, with enthusiasm and joy, or discharging its functions so far as we are observed because we are under contract to do so. The direction of life is one way or the other and the influence is according to the conception of what Christian service is.

Will you be a seer, or have you accepted the office and business of a scribe?

The Dignity of Public Prayer

Dr. Oliver Wendell Holmes, who was sensitive to every offense against good taste, used to affirm that a man ought to be a gentleman in his religion as much as in anything else—that is to say, he ought to have a clear perception of what is seemly and congruous, and ought not to transgress the proprieties of feeling by any utterance or conduct unbecoming to the Christian gentleman.

The time was—and it had not entirely passed in Dr. Holmes's day—when, among orthodox Christians at least, there was little sympathy with such feeling. Indeed, the genial autocrat's famous *dictum* that "one's breeding shows itself nowhere more than in his religion" was generally resented at the time of its utterance as an evidence of snobishness, and as a statement so trivial and uncalled-for as to be almost irreverent. But religious thought and feeling have changed since those days, and few orthodox Christians now fail to understand and sympathize with Dr. Holmes's *dictum*. The era of the extreme in religious feeling and conduct has passed. Men and women of all denominations are agreed that there is a certain standard of fitness, of Christian propriety in the devotional life, which is more reverent than any excess of spiritual feeling that leads to what is distinctly undignified in attitude or behavior toward God. In a word, we have gradually arrived at an understanding of the true dignity of the religious life, and the desirability of adjusting religious speech and conduct to some standard of what Dr. Holmes has rightly called "Christian gentlemanliness."

In no expression of religious thought and feeling is this new tendency to increased dignity more noticeable than in public prayers. The ascendancy of the over-impassioned, incoherent, perfervid, torrential, often distressingly familiar public prayer has become a thing of the past. Worshipping Christians no longer gauge a minister's earnestness and depth by the vocal fervor with which he, literally, "assails" the Throne of God. It would do Dr. Holmes's sensitive soul good to listen to the sweetly sane, controlled, undemonstrative, utterly reverent prayers that now uniformly ascend from the pulpits of the most orthodox and evangelical of our American churches. There is seldom any of that "going to pieces" in a frenzy of emotional fervor that used to be accounted so "acceptable with God." The modern worshiper has come to realize that anything which is repugnant to the finer sentiments of the most devout Christians cannot well be peculiarly acceptable with God. There is no loss in real feeling and earnestness, but a great gain in all the elements that combine to give dignity and beauty and fitness to the ordinance of prayer.

This emancipation from mere ungoverned emotionalism in public prayer marks a distinct advance in the right interpretation of religious devotion. The best type of the Christian of today has a good deal of the refined gentleman in

his make-up, and the growing influence of such Christians is doing much to elevate public prayer above the plane of perferor and sensationalism to that of true sacredness and dignity.

Australian Church Union

The movement towards union of the evangelical churches in Australia originated with the Presbyterian Church. The invitation to the evangelical churches to confer with a view to organic union came from the Federal Assembly of the Australian Church. The action taken last year was described in *The Congregationalist*.

Overtures were made in the first instance to the Congregationalists, and apparently with fair prospects of success. But the outlook at present is more dubious. The "old brigade" Congregationalists, swayed by English traditions, are either doubtful about accepting the assembly's proposals, or are actively hostile. The last official act of Australian Congregationalists was taken at the Queensland Jubilee Conference and hangs the matter up, for two years at least until the meeting of the Australasian Congregational Union.

Since then official representatives of the Methodist and Presbyterian churches have met in conference and have arrived at a series of unanimous conclusions. After recognizing the hand of God in the upraising of the several denominations and in the work done by them, the joint committee resolved that the two Churches should seriously and favorably consider "their ultimate organic union on the ground of general agreement in essential doctrine, similarity in methods of church government and absence of the historic conditions which 'explained and justified' the existence of the separate denominations in the united kingdom?"

The second resolution, recognizing the good that might be accomplished by federation, declared in favor of organic union. The reasons presented are the same as those whose pressure is to be increasingly felt in bringing American evangelical churches into closer relations: impressions to be made on the community; multiplied resources for Christian work; prevention of overlapping and competition; united effort in social and philanthropic enterprises; creation of a strong national religious sentiment; more adequate discharge of missionary obligations, and giving more practicable and visible effect to the Saviour's prayer "that they all may be one."

The third resolution recommended the chief courts of the two churches to consider the matter with a view to "a definite, solemn and authoritative deliverance" and to formulating a practicable basis of union; joint action to be taken meanwhile in questions affecting the social, moral and religious welfare of the community." A subcommittee was then appointed to draw up a list of agreements and differences between the respective churches on matters of doctrine, church polity and forms of worship.

The Methodists thus appear to be taking hold of the Presbyterian proposals in

a way that looks more like business than the Congregationalists' treatment of them. If the Methodists and Presbyterians unite and the Congregationalists stand out, the united body will practically drive the latter out of the country districts and Australian Congregationalism will settle down to be almost entirely what it is now very largely—a city and suburban affair. This we need hardly say would be most unfortunate. If Christians with pasts as different as Wesleyanism and Calvinism can agree, it should be possible for sundered branches of the historic Calvinistic tribe to come together.

The United States and Turkey

Admiral Cotton, with a squadron of three vessels, is en route to Turkish waters to safeguard the interests of American citizens and property in that empire. The American Board officials have news from the mission fields in Asiatic as well as European Turkey, which make it clear that the present are times of peril there, especially at Harpoot, where, they are advised, there has been an attempt to fire Euphrates College, and where one of the professors languishes in prison.

Testimony from all quarters shows the Turkish Empire to be seething with discontent and with racial and religious strife, and the Turkish Government to be in a condition more precarious than seen for a long time. Under such circumstances it is in order for the United States to be represented in the waters of the eastern Mediterranean, as are the other nations of Europe. Our vice-consul at Beirut, Mr. Maglessen, fortunately proves to have escaped the bullet meant for him, but the attack on our representative must needs be atoned for by Turkey.

Many recent incidents like the above are symptomatic and betoken a menace to good order which is all the more ominous because of the fanatical unrest which now pervades the Turkish Empire. Apprehension is justified because of the known disposition of the government to condone crimes when Christians are the victims, since punishment is rarely meted out to a Moslem for any wrong done to a Christian. If passions should be aroused by some untoward incident, nothing more is needed just now to break down the barriers of safety which surround foreigners in Turkey than to permit the baser Moslem fanatics to imagine that they can attack them with impunity.

The only efficient preventive of excesses at such critical moments is a more or less vigorous "demonstration." It causes an almost instantaneous pause, and is all that is needed to prevent atrocities which may become not only horrifying in themselves, but wholly intolerable from an international point of view. An overt act such as has justified the action of our Government in the present instance, affords an opportunity which, if used with decision, may prevent further trouble.

Proof of Northfield's wider range of influence than in the early days is found in the fact that over twenty Lutheran clergymen were present this year at the August conference. They organized to bring the place be-

fore the Lutheran constituency in a broad and intelligent way, and formally indorsed it as "largely in accord with the historic confessions of our own beloved church."

Do We Wish New Members in Our Church

When the great majority of a church really desires new members it is usually possible to win them. Some part of the failure to bring others in must often be accounted for by a selfish inhospitality. At bottom this is often due to the dread some feel of lowering their social position by coming in contact with new people of unknown or doubtful standing. The church is regarded as in some sense a social club, the average of which cannot be lowered without affecting all its members. A separation from the vulgar, or at least uncultivated, if not from the wicked world is sought to be secured by an exclusiveness which might be entirely characteristic of a dancing or reading club, but which is a direct contradiction of the spirit of Christ.

It is sometimes alleged that many of the churches of our name do not really desire to add to their membership excepting from the socially eligible elements of the community. They do not want new members unless they are already of their own sort. We believe it is a libel; but we are glad of the opportunity our subject offers to press the question home to our readers as individuals and as representatives of the churches: Do you really wish new members? If you do, what sacrifices of unessential things, like taste and social exclusiveness are you prepared to make in order to secure your wish? Are you ready with a single heart to pray for it? to do your part in creating an atmosphere of winning hospitality? to welcome individuals, whether they are of your own social circle or some other, with the respect and brotherly consideration which is your privilege and their due? Or do you care more for your social standing, which, because you fear for it, is evidently doubtful, than for the visible growth of the kingdom of Christ?

It may be well to weigh sometimes the question whether the church exists for the individual or the individual for the church. To put the question in a different form, is our church ours, or Christ's? If it is Christ's can it be ours in any sense but that of partnership with him in his work of testimony and winning disciples from the world as well as of edifying the already won disciples? Can we make it a church of the heavenly rest before we have made it a church of the divine endeavor?

It is easy to overstate one side of the church's life, and no denial is here meant of its great advantages to those who share it. But the question even here is whether these advantages are inherent or accidental. Do the distinguishing characteristics of our churches exist because of the sort of people who are in them? Then they have departed from the plan of Christ, which is for all the world. Or do the churches by their inherent power derived from Christ, fashion their members into the shape we know, so that a church of any sort of people, in any land, will be uplifted and

educated toward the ideal which we recognize, but have ourselves only imperfectly attained? If that be true, our church life cannot be swamped by the bringing in of others. It is in the great succession of the work of Christ. As his instrument and the reflection of his mind it must have the warmest welcome for all who come. Is that the spirit and the wish with which our churches face the opportunities of this autumn? Then we shall have good news of spiritual growth and great ingatherings to report and the joy of the churches will increase with their growth in strength and life.

In Brief

Our faithful and capable correspondents on missionary fields do themselves proud in this issue. Such a description as that which Dr. Jones gives us of conditions in India can hardly fail to interest any one who wished to keep apprised of what is taking place in that vast country. Mr. White's letter from Turkey and Dr. Pettie's from Japan also deal with matters of present moment. Dr. Strong of the American Board seems to be getting increase of enthusiasm and courage out of his contact with the native Christians in Africa. Read his story of their annual meeting in order to get points for our autumn conventions. Our readers we are confident cannot get too much of this kind of material from missionary lands. Problems nearer home are not overlooked, as the account of what one corporation is doing to promote the welfare of its employees, the Echoes from Winona and the report of the Quaker Hill Conference show. The central place given in this number to Dr. Campbell Morgan and his work as teacher and preacher is fully justified by the influence which he has acquired in these two years of his labors in this country. Many Christians, we are confident, will follow him in his English campaign just opening with warm good wishes and prayers.

Our Education Society last year aided thirty schools, colleges and theological seminaries. It knows of ways in which it could much extend its good work if it had more money.

Just as we go to press we are in receipt of a telegram from Sec. C. J. Ryder, announcing the reported murder in Louisiana of Rev. Laforest A. Planving, an honored teacher of the American Missionary Association.

Neponset, Boston correspondent of the *Christian Intelligencer*, discussing proximate and ultimate Christian unity in New England, thinks that Congregationalists and Free Baptists will unite sooner than Congregationalists and Presbyterians or Unitarians. So do we.

The business enterprise of a Boston dealer in hair and the devotion of a Maine girl to her church have brought \$536 to the treasury of a church near Castine, the girl sacrificing her auburn tresses, the dealer giving up his money, and the church being the richer for the transaction. This is an interesting variant on the Samson and Delilah tale.

In our praiseworthy efforts to enrich with ritual the church services, let us not forget that the late census of London churches shows a much greater decrease of attendance on the Episcopal service with its stately ritual than on the Free churches with their voluntary prayers and, it is generally admitted, more popular and able sermons.

It is illustrative of the accidents of travel that of the 35,000 persons who attended the meeting of the National Educational Association in Boston last July, about 400 lost their return railway tickets. Pickpockets, who stole many of them, as well as honest finders, sent

the tickets to the railway agent, through whom they duly reached their owners.

Next week we shall publish an exceptionally valuable article from the pen of Pres. Charles Cuthbert Hall of Union Theological Seminary. It will relate to the present state of faith in the Kumi-al or Congregational churches in Japan. Dr. Hall has just visited Japan and lectured in its leading cities and his impressions regarding the native Christians will be helpful and reassuring.

To think that in our little paragraph last week referring to the kind of men chosen of late for secretaryships of our benevolent societies we left out one who should have been high upon the list, namely, Dr. C. H. Richards of the Church Building Society. If ever a man was wanted both by his church and a national society it is he; and we have no better current example of the qualities needed in a modern secretary than Dr. Richards furnishes.

Many persons are asking for further information concerning the plan and prospects for union between Congregationalists, United Brethren and Methodist Protestants. Rev. Dr. T. H. Lewis of the last named denomination, has given an admirable statement of the whole matter from his point of view. It is published in the *Methodist Protestant*, Aug. 12. Send for a copy to Dr. F. M. Tagg, 316 North Charles Street, Baltimore, Md.

After four months' life *Christendom* passes from a weekly into an illustrated monthly magazine to be called *The World Today*. It has had exceptionally able service through the editorial labors of Chicago University professors and one or two practical newspaper men. The maintenance of a religious newspaper requires, in these days, the full time and strength of experienced editors. We believe the managers of *Christendom* are correct in saying that the large promises they have made "will be more abundantly realized in a monthly than in a weekly."

Rev. Dr. H. A. Stimson has a timely article in *The Outlook* on the need of demanding from our educational institutions a stricter accounting for the financial trust committed to their trustees and treasurers. The practical demands of Dr. Pearsons and Mr. Rockefeller before they invest anything in an institution now, are forcing some such reform, but a demand from the public would help on a movement of which they, lavish as they are in their gifts, are but a small part, after all.

There is a moral in the reply of Cardinal Sarto, now Pius X., to a woman who expressed the hope, as he left Venice, that he might be the choice of the Conclave. She hoped that the Holy Ghost might descend upon him. "Madam," he replied, "allow me to remark that you have a very poor opinion of the Holy Ghost." God, under whatever form of his being revealed, is made by many answerable for much that is ungodly. Not that we mean to imply that it was so in the case of the election of the new pope.

Everything should be done which may be done to insure the success of a state conference of charities which it is planned to hold in Boston early in November. We do not see the Christian Church named especially in the circular which has been sent out, as an agency which should be represented at this conference, but it should be, nevertheless, quite as much as any that are named in the circular. Intelligent, unselfish, harmless charity is something that every pastor and every church missionary and every board of deacons should understand and be willing to co-operate in securing.

Zion's Herald is returning to the attack which covered it with credit a few years ago. It urges the Methodist Episcopal constituency, as the next General Conference draws nigh, to look beyond officialdom for its leaders—

episcopal and otherwise. The practice now so habitual of selecting men from the electing body, and especially from the list of existing officials, it believes "is one great source of the political methods which are becoming such a scandal in the church. Rings are formed, wires are laid, and small men of scanty ability and scantier character are lifted into prominence in this way." Bravo, Dr. Parkhurst!

It is not without significance that Rev. Dr. William T. Davison, as scholarly a man as English Wesleyanism has, a contributor to the Hastings' Bible Dictionary, and a moderate "higher critic" has been made connectional editor of British Wesleyanism, with supervision of the entire denominational output of literature, scholastic and popular. Judging by the attacks still made on professors in Garrett Biblical Institute and Boston University by influential sections of the Methodist laity in this country, it will be some time before a like state of tolerance and wisdom arranges the choice of Methodism's literature in this country.

A sense of humor and appreciation of humor, wherever found, is a priceless possession. The *Nation's* reviewer of Prof. D. B. Macdonald's admirable recent book on *The Development of Muslim Theology, Jurisprudence and Constitutional History*, in a very flattering review of the book especially commends Professor Macdonald's appreciation of the sense of humor which the Muslims have shown in their intellectual output, an appreciation which he thinks is comparatively rare among Occidental commentators on Oriental writings. Hartford Seminary is to be congratulated on having a scholar whose book is said to be "a credit to American scholarship" and welcomed "everywhere in the learned world as an important contribution to the literature of its class."

From Day to Day

BY ALLEN CHESTERFIELD

As Labor Day draws near one seeks all the glimmerings of light discernible in an outlook otherwise so dark and troubled. I have had the good fortune this summer to observe several cases of marked and beautiful interest in their fellowmen on the part of owners of large wealth. Excellent as are the welfare institutions in different parts of the country—a typical group of which are shown on other pages of this issue—if the labor problem is ever solved it will be because of the countless inconspicuous and unheralded acts of friendship between man and man and class and class.

Within thirty miles of Boston, for example, there is one of the most beautiful estates to be found in all New England. The owner of it used himself to peddle groceries and, having come up from the ranks, has not forgotten "the man with the hoe" or the girl at the spindle. A sign at the entrance to his spacious grounds intimates that the public are welcome on any day except Sunday. Not long after he came up from New York this summer he called his head-gardener to him and asked why so few people, apparently, were availing themselves this year of the privilege of seeing his flower-beds, artificial ponds and deer park. "Have you been saying anything to anybody?" was his rather sharp question. The gardener had no confession to make, but the owner of the estate went on to tell him that he wanted it thoroughly understood in the town that the citizens were welcome on his premises so long as they behaved themselves properly.

I know a young business man who has been very prosperous of late, and with increasing wealth I have been pleased to note increasing liberality. He has sent his relatives to Europe. He has dropped five-dollar bills quietly where they were needed, and this summer he has made his country home up in New Hampshire

a resort for a number of persons in his employ, either at the shop or in his house, who need a little outing. For example, his washerwoman has been conveyed to his comfortable home on the lakeside and as much has been done for her comfort and pleasure as if she were a member of Boston's four hundred. Children have been invited to exchange the stifling air of the tenements for the fresh upland breezes, and there have been weeks this summer when guests of this class and type outnumbered the personal friends of the family. There is more of this kind of modest philanthropy going on today than you, Mr. Social Agitator, with your chronic tirades against the rich, conceive of in your philosophy, and as for the courtesies and quiet ministrations between man and man and woman and woman in every social stratum, why, their name is legion.

For real intellectual strenuousness at a time when everybody who can relax is supposed to do so, namely, the last week in August, we must transport ourselves in imagination to one of Maine's most famous watering places. A private letter just at hand from the owner of a cottage which looks out on one of the fairest scenes in New England tells of morning gatherings daily on the piazza at which such men as Dr. Bradford and Rev. C. F. Dole read chapters from James's *Varieties of Religious Experience* or descant upon the virtues of Emerson, after which a dozen other ministerial brethren offer sapient comment and suggestion. Certainly I should like to have tilted my chair back and listened to this improvised summer school of philosophy. It shows that when wide awake modern ministers get together, they are not always content even during their holidays to spend all their time yachting or golfing.

Speaking of the Maine coast, there is a Doctor of Divinity down there who spends his summer months in a bright little, tight little island which he rightly denominates, "The preacher's paradise." Now and then, he lends his sturdy aid, both financial and homiletical, to the struggling local church. He does not impose upon its attendants by warming up an old discourse and delivering it in a mechanical fashion, but when he preaches, as he does every few Sundays, he puts as much enthusiasm into the service as if he were facing his own large and admiring congregation in a Western city. This may explain a comment passed upon him the other day by a native who had just listened to an arousing discourse on Christian patriotism, "I'll bet you," he remarked to a comrade, "that he's one of those fifteen hundred dollar fellows."

In a small New England town I attended last Sunday a little service which illustrates admirably the possibilities of Christian usefulness in the summer. It grows out of the faith, courage and earnest endeavor of two or three city people who, coming to the place several years ago, found it destitute of a Sunday school and lacking the year around any preaching of the evangelical type. So they, first of all, gave liberally themselves and sought similar offerings from others in the summer colony and from the permanent residents. Then the prime movers in the undertaking wrote at random to people born in the town, who are now merchants or professional men in other places and appealed on the grounds of pride in their native place for gifts. In time \$1,300 were collected, by means of which a modest, convenient chapel was erected and there preaching services and a Sunday school are held every Sunday, rain or shine. The property is held by a board of trustees composed of representatives of four denominations. What a splendid thing to do for a town in which religion had become unpopular and churchgoing almost reduced to a minimum! Summer residents of this type are a blessing to any community. Not all Christians put their light under a bushel when they go into the country or to the shore.

In and Around Boston

Dr. Dixon Resuming His Meeting

Rev. A. C. Dixon, D. D., will preach at the noon hour in Tremont Temple on Labor Day, next Monday, Sept. 7, on *The Message of Jesus to the World's Tollers*.

Rev. Nancy Magee Waters in Newton

Mr. Waters ran down from his Lake George camp last week and preached in the Elliot Church, Newton. He gave a fresh interpretation of the story of the Prodigal Son, emphasizing the portions of the narrative which show that all men are children of God, that life after all is a matter of right relationship between God and man, and man and man, and that obedience to an ideal, response to conscience are the crown of life. Mr. Waters has no professional stiffness or slavery to conventionality. His range of allusion is wide. He does not hesitate to aim at the hearts of his hearers if thereby he may stir their emotions and move their wills. He is fervent, eloquent, apposite in illustration. It is easy to understand his success with his large congregations in Binghamton and Brooklyn.

An Englishman's Point of View

At a third meeting for the summer of the Minister's Union, of which Rev. William J. Batt of Concord Junction is secretary, held in Pilgrim Hall, Boston, last Monday, a company of sixty clergymen of various denominations was fortunate enough to hear from Rev. T. Rhondda Williams of the Greenfield Congregational Church, Bradford, Eng., a striking paper on *Theological Thought in the Churches, and Their Relation to the Masses*.

Mr. Williams began by expressing his sympathy with the non-sectarian spirit of the Minister's Union, and his opinion that one of the worst features of the much condemned Education Act in England was the fact that it had inevitably revived feeling between the Anglicans and the Dissenters. He described the alienation from the Church of a large proportion of the cultured classes of England and of the masses of the democracy, and his reasons for thinking that at bottom there was a heart hunger for religion among the latter, who have lost confidence in the honesty of the pulpit.

His argument was for perfect fearlessness in thought among the clergy, and for more explicitness of utterance on the part of the clergy after they have thought themselves through. There must be, he is sure, absolute disregard of the effect upon one's denominational status or one's career. Teaching must be squared with facts, and there must be an end of "the terrorism of labels." The fear that in so dealing with truth one's practical usefulness will cease is not based on fact. Nothing that is fundamental can be taken away; it is beyond criticism.

Mr. Williams was unusually discriminating in his handling of the contention that there is greater need of explicitness and accuracy of speech, taking as an illustration of the damage done by vagueness, the phrase, "the Christian consciousness," as one of many which need clearing up and plain speaking about. So, too, much of the controversy over miracles vanishes when men come to agree as to what the supernatural is. Everything depends on how much of the natural you put into it.

Mr. Williams closed with a definition of his conception of Jesus and of his function in the world, which was eloquent and moving. A resolution of hearty thanks was moved by the meeting and adopted unanimously, and those in attendance separated feeling that they had had a rare treat.

There are now three colored bishops of Western Equatorial Africa, Bishops Johnson, Phillips and Oluwole, whose total dioceses embrace an area of 700,000 square miles, with an estimated population of 35,000,000 souls.

India—Present and Future

By Rev. J. P. Jones, D. D., Pasumalai

It is doubtful whether India has ever had a more capable and efficient viceroy than Lord Curzon. Unlike most of his predecessors he is a man of distinguished ability, of marked energy, of thorough familiarity with his duties, of broad sympathies and of the resources and push of comparative youth. He is everywhere recognized as a statesman of the first order. There is not a man of intelligence in the land who does not feel happy in the knowledge that the destinies of the people are in the hands of so competent and broad minded a viceroy. Hence the universal desire throughout this country that his term of office be extended. [This has been done.—EDITORS]

The wonderful pageantry of the recent Delhi Durbar was the special creation of the present viceroy. Many have therefore concluded that he is given more to the spectacular than to the serious and thoughtful concerns of state. Nothing could be further from the truth. And yet Lord Curzon has the wisdom to perceive that such a display as that of Delhi has a function to perform and a wholesome influence to exert in this land of the Orient such as would be impossible among the more simple and practical people of the Occident. What may seem childish to the prosaic West may be food for thought to the poetic East. And this does not necessarily cast any reflection upon the intelligence of this people. Nothing else could have made more real to the princes and the *elite* of India the glories of the incoming reign of the new king-emperor. And it not only impressed them by its splendor and magnificence; it also gave a unique opportunity for all the native kings, princes and men of power, in the land to meet together and to fraternize as members of one glorious and world-wide empire. Its influence also in the work of unifying this heterogeneous people was genuine and far-reaching.

PLAGUE AND FAMINE PERSISTENT

It is true that this Durbar was held at the close of a terrible famine and at a time when the black plague was devastating many portions of the country. But when has this sad land been free from distress and pestilence? India is a country in many ways destined to suffer. I doubt whether in any year during her long history she has been free from those physical ills which in our more fortunate lands of northern climes would be truly regarded as calamities. Think only of the plague of the last seven years. Official figures tell us that more than a million and a half of human beings have perished in India during these years from this pestilence. Add to this at least a half million more unreported cases, for the people have exhausted their ingenuity in their efforts to conceal plague cases from the authorities. And it would seem as if this fell disease has made its home in this country, for it is more prevalent today than at any former time and its ravages are greater. And medical science has made little progress in its ability to grapple with it; and even that little is

accepted by the people only under compulsion.

We have only to add to plague the sore pressure of famine during the last few years in order to understand why the population of the land has been practically at a standstill during the last decade. Though Hindus are thoroughly immune to that Western malady called "race suicide"; (for every Ramaswamy deems it his first duty on earth to beget his kind) it is a significant fact that during the last decade the population of India increased only by 1.52 per cent. In the plague and famine-infested regions there was a large decrease in the population.

INCREASE OF CHRISTIAN POPULATION

It is an interesting fact, to which I would call the attention of those friends of missions who need encouragement, that while the population of the country has been practically at a standstill during the last decade; and while also the followers of the Hindu religion have decreased to the number of 996,703 in the same time, Christianity has added to her converts nearly 600,000, which is a gain of 30.82 per cent. Or, if one consider only the progress of the Protestant community during the decade, he will find that it has grown 50.87 per cent. In other words, Christianity is the most progressive faith in the country and our own branch of the religion of the Christ finds much the most rapid growth among this people.

GROWING COMITY AMONG CHRISTIANS

While I am dwelling upon this tempting subject of the progress of Christianity in India I must refer to the encouragement begotten of the changing attitude of the missions of India towards each other. To the Christian worker of this land nothing is fraught with more cheer than this. As a result of the recent conference, boards of arbitration have been appointed all over the land whose function it is to settle all difficulties that may in any way arise between mission and mission. All over the land missions of kindred origin, thought and ritual are conferring with each other as to the best methods of co-operation and of union.

The federation of the Presbyterian missions of several societies is an accomplished fact. The Congregationalists from England and America are now negotiating as to the best methods of drawing together into some relationship of united activity if not of life. In the meanwhile, Presbyterian missions are inviting us to a joint participation with them in the blessings of fellowship and co-operation in organization and work. All this means a new era of missionary conquest.

THE GOVERNMENT AND RELIGION

One of the questions which the Christian community is asking with increasing interest is that concerning the relation of the government to Christianity in the land. The state is, of course, pledged to

strict religious neutrality. One would naturally suppose that the only temptation which would beset the British members of the government would be towards a too kindly leaning to the faith of his fathers. Far from it. The ordinary Anglo-Indian has personally so little interest in Christianity and is so ambitious to be impartial that he really is careful to show less of consideration to his fellow-religionists than to others.

Missionaries are at present considerably exercised upon this subject, and this partly because of the recent conduct of the viceroy himself, who, while officially addressing Hindus and Mohammedans in North India, urged them not to give up, but cultivate, the faiths of their fathers. A statement of this kind, *privately* made, need arouse no objection; for Lord Curzon enjoys the same private rights as others. But when, as the head of the government, he performs a public function and delivers himself thus oracularly about religion, the Christian community has a right to complain of a serious breach, at the fountain head of authority, of the sacred proclamation of religious neutrality.

INDIAN LECTURES IN THE OCCIDENT

The Barrows' Lectureship, which Dr. Cuthbert Hall recently filled with so much distinction and acceptance, is exercising an influence in many unexpected ways. It has not only brought men of thought and power from the West to the East to deliver their best message to the *elite* of India; it is likely also to open the way for some of the best exponents of our faith in this country to carry their message to the land of Mrs. Haskell and of Dr. Barrows. For it is now under consideration, I am told, to urge the claims of Hon. Kali Charan Bannerjee for the lectureship. This is not only with a view to his giving a course of lectures in this land; but also with the object of his going to America to present to our own people the best Christian thought of the East and to urge upon our people, as he is so competent to do, the grand opportunities for Christian work in India.

I hope that the way may open to Mr. Bannerjee to make this American visit. He is a man of deep piety, of noble Christian altruism, of great learning and of remarkable eloquence. I have rarely met a man who uses our tongue with more facility or who impresses his audience with more genuine eloquence than he. I know of no one who could stir our home people to more Christian enthusiasm in their Indian work than he. During the last few years our country has been surfeited with Hindu "swamies," who have carried away captive many of our "silly women" by their Eastern "occultism," adorned with charming English phrases. It is now time that natives of this land who are worthy exponents of our faith and who can tell eloquently of the great progress of Christianity and of the spirit of Christ in this country, have an opportunity to tell in

America their story of the triumph of our cause in the land of the Vedas.

In this connection it is gratifying to learn that the theological seminaries of Hartford and Princeton have invited Prof. S. Sattianathan, LL. D., of Madras, to deliver, during the next seminary year, a course of five lectures on Hindu Philosophy in its relation to Christianity. Dr. Sattianathan is one of the finest specimens of Indian Christians—a thorough product of our faith in India. His father

was a noted convert to Christianity. The doctor is a graduate of and has received his doctorate from Cambridge, Eng. He is the professor of moral philosophy in the government college, Madras, and is a thorough scholar, a man of culture and of research. Moreover, he is an earnest and active Christian worker—always abounding in good works for the coming of the kingdom of Christ in his native city. His first wife was a Brahman lady of distinguished ability and the first In-

dian authoress of English novels descriptive of native life. His present wife is also of Brahman descent and is an M. A. of the Madras University. She has established an English magazine for Indian ladies and is conducting it with marked ability. The missionary body will rejoice to have our American public and educational institutions hear Dr. Sattianathan as one of the highest products of missionary effort and as one of the best exponents of Oriental Christian life.

A Theology Learned from Jesus*

A Young Man's Statement of His Christian Faith

Before a man can have a vital theology he must live himself into it. Experience produces the only adequate theory of religion. It is the doing of the will of God that teaches the disciple what he needs to know of the doctrine. From a religious experience, therefore, comes the theological belief which I hold. That my religious experience emanated from Jesus, that my theology centered in him I have long realized; but it is with surprise and gratitude that I note my increasing indebtedness to him for theological statement. I believe with him as well as in him.

I believe in Jesus' view of God. God is the beginning and the end of the religious experience. This with my Master was more an assumption than a part of his teaching. He was so sure of God that he took him for granted. His faith was certitude. God was to Jesus the Divine Father, his Fatherliness was bold with souls and abroad in his world. God is not afraid to love and to love all alike. His sun shines on the evil and the good. Nothing is too small to be overlooked by the Divine care, nor too large to be comprehended by the Divine purpose. Whether or not there be a natural law in the spiritual world there is a spiritual Presence in the natural world. God is the Ever and Everywhere Here. Thus disappear all distinctions between natural and supernatural; miracle is a subject of discussion more for the historian than for the philosopher.

The Divine Father has made himself known. Love cannot content itself with feasting on its own excellences, it must be revealing itself. And the method of this revelation is sure to be the best method for those that are to receive it. Jesus felt the best method was the gradual one: "first the blade, then the ear, then the full corn in the ear." This I believe to have been historically the method adopted by God for getting himself known, and I call it by the name "evolution." Any doctrine of evolution definable as "a way of doing things without God" receives from me no sympathy. On the other hand, any doctrine declaring that "evolution is God's way of doing things" I accept as being the closest approximation in modern terms to the teaching of my Master concerning the coming of the kingdom.

I believe, secondly, in Jesus' view of himself. Chief in his self-consciousness was a sense of unity with the Father: "I and the Father are one." Whether the maker of so sublime a claim were deceived or divine, only history could prove. But history has given its verdict, I accept that verdict for myself, and call Jesus "My Lord." Jesus claimed also to be at one with man. In nature he was himself genuine man, but perfect man; if the former is saying that he was human, the latter is saying that he was more than human. He was the incarnation of the Spirit of the Eternal Father; he was God manifest in the flesh. The incarnation was not for the sake of God but for the sake of man. God wanted to tell us of his love in words that we could under-

stand, so he voiced his heart in a human life—and Christ ministered and suffered. When I know Jesus I know God; to know God is to be saved.

I believe, thirdly, in Jesus' view of man. He believed in man and startled the world by treating each man as a child of God. Everything human is in the family of the Father, but many, alas! do not know where they are and how they ought to conduct themselves because of their birthright. So redemption is the need of the race and to that divinely noble task God gave himself in Christ Jesus.

My theology of sin and salvation I learn from Jesus' metaphor of the home. In the home are children who ought all to be living for the family welfare in loving helpfulness. But some want their own way, and having it, destroy the home-unity, grieve the Father-heart, and work disaster. This waywardness is called by the theologian "sin." Salvation is Fatherliness at work, and it includes three stages: first, the wayward child must be shown the Father's way; secondly, he must be made ashamed of his own way; thirdly, he must be won to agreement with the Father's way. Jesus accomplished these three services for mankind; therein was his commission to be a Redeemer, a savior of souls, "a ransom for many."

First, he showed men the Father's way. His life was authorized by God and expressed the family-spirit of helpful sympathy. "The Father hath sent me;" "I came not to be ministered unto but to minister." Secondly, he made men ashamed of their own way. "I, if I be lifted up, will draw all men unto me." But to be drawn to Christ is to be drawn away from all that is un-Christlike. In the presence of the Holy One the sinner stands with wickedness self-revealed. Thirdly, he helped men out of their own way into the Father's way. He preached a doctrine of the new birth, and when men had tried it they found that it was a gospel. Salvation was and is inspiration—the inbreathing of courage, the energizing of the soul to do what it never has done before. To each of these three stages a portion of Jesus' life was in the main devoted. Thus to the setting forth of the Father's way he gave those years until his death. His example as perfect man is a means of salvation.

Secondly, by his death and by his bearing in the face of death, an innocent soul suffering on account of the evil in the world, he shamed men into a realization of the wickedness of being wayward. It is the crucified Redeemer that awakens in us remorse for our sins. And lastly, by his life after his death, his presence as Comforter, leading us into all truth, he creates in us the new life of unselfishness and enables us to crush down our native tendencies to waywardness. This message of salvation is the central message of our faith. The religion of Jesus is a religion of release. And it needs to be stated thus in modern and intelligible terms. The sinning world must be convinced that our offer of salvation is not an offer of a mystery but an invitation to a glorious, liberating ex-

perience which can be both religiously and psychologically understood. With the simplifying of theology will come a multiplying of Christians.

I believe, fourthly, in Jesus' view of Holy Scripture. Here his fundamental article of faith was, "The Scriptures are they which bear witness of me." The Bible is valuable principally for its historical connection with Jesus. Long before God had sent the forerunner John, he sent a forerunner in his Spirit, and this Spirit, filling human hearts of different degrees of culture and varying powers of religious insight, resulted in a history that prepared the fullness of time for Jesus. There was a divine life in man before the Divine Man appeared in life. The literary fruitage of this divine life is the body of writing we call the Scriptures.

Because of the inspiring presence in it of the divine Spirit the Bible possesses unique worth for spiritual stimulation. Its full power is available, however, only as the religious experiences that produced it are clearly understood. Hence, all sympathetic study of the Bible to the end of vitalizing its history and biography and poetry is a means of grace; and in this study we shall follow with unshaken confidence the method of liberty employed by Jesus in his use of what was Scripture to him. We are sons of the Spirit, not sons of the book; ought we not, therefore, to use the book as a servant of the spiritual life?

Lastly, I believe in Jesus' view of the kingdom of God. By this he meant the reign of God in the heart, and recognizing the wisdom of making this kingdom concrete before the sight of men, he chose twelve followers to be his and bear his name. The spiritual descendants of this band of twelve are found in the Christian Church. The Church is not only a worshiping institution, but also a ministering institution. Every church ought to be a league of assistance in imitation of its Master who went about doing good. Thus it will find missions not a luxury or a fad but a necessity. Moreover, it will remember that the Master brought his kingdom close to little children by inviting them to come unto him. I believe profoundly in the children's church, —the church, that is, where children are welcomed as such and told the Christ-message in phraseology they can understand. A new verse has been unwittingly added to the Bible on the pulpit of many a church as it says to its children in effect: "Unless ye become as grown-up people ye shall in no wise enter with profit this particular parish of the kingdom." But our Master's love and exaltation of the child is being remembered, and the children's church is coming. May its arrival be hastened!

Such is in outline my theological belief. At every point I can find no better spokesman for my faith than him I rejoice to call Master. And if I were to add in a single phrase my purpose in the ministry, it too would be taken from the teaching of Jesus: "I came that they may have life and may have it more abundantly."

*A paper read before an installing council at Brunswick, Me., March 26, 1903, by Rev. Herbert A. Jump.



On the way to the Native Annual Meeting at Umzumbe

A Zulu Feast of Tabernacles

How a Native Christian Assemblage Impressed the American Board Deputation

BY REV. E. E. STRONG, D. D.

The Zulu Christians believe in the Bible. Whether or not they intended to obey an Old Testament command they certainly do follow an Old Testament custom in leaving their homes at a set time of the year to hold a religious festival in an out-of-door way. They do not need to build booths to cover them, though many tents and temporary sheds are used, but their annual meeting, beginning this year on the first day of the seventh month, instead of the fifteenth of the seventh month, as did the Jews' has been a constant reminder of the Feast of Tabernacles.

It was held at Umzumbe, the most southern of the stations of the Zulu missions, some 70 miles South of Durban and 150 from the extreme northern station of Mapanulo. The railroad along the coast brings travelers to within 15 or 20 miles of Umzumbe, but these miles must be traveled on foot by all except the very few who have engaged two or more span of oxen and a cart to carry them. There were not more than six or eight of these carts, while a few came on horseback. Our camera caught the finest turnout visible shown in the cut herewith. Pastors and people walked together on the hard tramp of five or six hours over the wilderness of hills between the railroad and the mission station of Umzumbe, where on a high ridge, surrounded by still higher ranges of hills, stands the station church, as well as the buildings of the Umzumbe Home School for Girls. Here was held, for four full days, one of the most remarkable religious assemblies it was ever my privilege to attend. Would that I could give an adequate report of its extraordinary interest and power.

On the afternoon of Wednesday, July 1, the people were to be seen along all paths leading to the mission station, coming over the hills, with their luggage on their heads. Their best clothes and their shoes were in these bundles, and in not a few cases the babies were on the backs of their mothers. They were all in good cheer, despite their tramp of many hours, and at least 450 of them packed the little church to its utmost at the opening service of welcome from the native pastor, the local induna, and others from near and far.

It was announced that the first regular

meeting would begin at seven o'clock the next morning, but that the church would be open all the night for any who wished to come to pray. As early as 3 o'clock, A. M., those who slept near could hear single voices in prayer, and long before dawn there was a tide of song which showed that a multitude had assembled and were more than ready for the seven o'clock service.

At that hour three native pastors took the pulpit and each one preached for about half an hour on texts and in a manner which indicated great earnestness and real power. It was a missionary service, with a ringing call to devotion of self and then possessions to the work of giving the gospel to others. A native evangelist who had returned from Gazaland pressed home the words, "Come over and help us," while every eye was upon him, and at the end of the two hours' session, eighteen persons rose in response to the call for those who were ready to consecrate themselves to this missionary work.

At nine o'clock the people separated for breakfast. It had been arranged that during the four days of the convention the hours from noon to two o'clock should be given to the American Board Deputation for evangelistic services, in such manner as they saw fit, some native pastor presiding and helping as desired.

The little church, which holds not more than 400, could not begin to accommodate the crowds present at these midday services. On Sunday there were not less than 2,000 present, sitting under the

orange trees, some on benches brought from the church, but the great majority on the ground. These audiences were profoundly interesting and were most serious and attentive. Not a laugh or whisper was heard, even on the outskirts of the crowd. Almost every eye was on the speaker all through the long discourses.

It was noticeable that at the call for prayer the whole assembly, even those whose dress, or want of dress, showed that they were heathen, dropped their heads and covered their eyes with their hands, while most of the Christians fell upon their knees. At these noon services the two members of the deputation had the opportunity to preach sermons over an hour in length, of course through an interpreter. Under such circumstances it was easy to speak on the great themes of the gospel.

On Sunday many responded to the call to stand up in token of their desire to be Christians. One most touching sight was a woman with only a blanket around her waist and a band by which her small baby was held upon her back. Her hair was braided in the manner of the heathen women from the kraals. She was young and her bare shoulders and breast made her a striking object as she broke away from a large knot of heathen women, and passing through the crowd of fully dressed people fell on her knees and face before the preacher, with a most imploring look. "I want him very much," she said a few moments later, when asked if she wanted Christ to be her Saviour.



Attendants at the Annual Meeting

From that same service not less than 150 heathen, mostly women, passed on invitation into the church, where the native pastors took them in hand for instruction and prayer, while the Christians remained under the trees for the communion.

It was a hopeful sign to watch the native pastors as they looked after individual cases, taking down the names of all who should be subsequently cared for. In the evening of that day there were three simultaneous services and the reports from which gave clearest evidence that the Spirit of God was in these assemblies.

Taken altogether this annual meeting of the Zulu churches was most cheering, not only in its immediate results but as indicating the character of these churches and of the native pastorate. These people are Christians, not perfect, of course,

but devout, able and ready for service. Our churches in America might learn some valuable lessons from them. They intrust their common business interests to a body of delegates which meets at another time and place, so that when they gather at their annual convention all the time is given to reports and to spiritual affairs.

After the reports, which were given at the evening sessions, prayer followed for each church, in which its special condition and needs were brought before God. The sermons by the pastors, of which during the four days there were nearly a score, were earnest and practical, some of them on such matters as the duties of parents, the care of the home, giving to the Lord. It was an inspiration to hear these great audiences sing, for they love to sing and every one takes part. Many

of their tunes are our old familiar ones, changed somewhat to suit their rhythm. Sometimes the volume of sound, especially from the basses, was so steady and strong that it would seem as if one might almost walk out upon it. It was simply grand.

There were other features of this Feast of Tabernacles well worth recording were there room, but I will only mention two profound impressions made by a close attendance upon these sessions of four days: first, that grand results have already been achieved by the American Board's Mission among the Zulus; and second, that the Zulu Christians are capable and ready for a yet larger work among their own people and in the regions beyond. Blessing God for what has been done, we have great hopes for the future.



The Schoolhouse at Umzumbe Station—Group at the Annual Meeting

Notes of Cheer in Turkey

BY REV. GEORGE E. WHITE, MARSOVAN

After another prosperous school year, the missionaries in Turkey are enjoying the respite of the summer in good spirits. During the year St. Paul's Institute at Tarsus, for the sake of greater stability, has become formally connected with the American Board, the International College at Smyrna has graduated its first class and Central Turkey College at Aintab has been visited by a powerful revival that affected almost every student.

Anatolia College enjoyed a gracious season of religious interest in the spring, when about sixty young men publicly accepted the Christian life, some of them for the first time. The graduating class of twenty-three was the largest in the history of the institution, and the diplomas were presented by the Turkish governor of the district, who had driven thirty miles to be present. The Marsovan Theological Seminary graduated six young men in May, all of whom are already preaching. The first diploma ever given a trained nurse in Turkey was bestowed this year upon a young Armenian woman, who, after graduating from the Marsovan Girls' Boarding School, had been for five years in service and training in the hospital under Dr. Carrington.

These lines are written in Sivas, the Sebastia of ancient Cappadocia, for 2,000 years an important city and a provincial capital. It occupies a strategic position at the crossing of the post-roads between the Black Sea and Bagdad, and between the Russian border and the Mediterranean, and is the seat of an Ottoman viceroy, the modern representative of the Persian satrap. Sivas has fine air and water, horses and wheat; some of the most beautiful extant carvings in stone done by the predecessors of the Ottomans. There are, also, several Armenian churches and monasteries, the oldest foundation being ascribed by tradition

to the apostle Thaddeus; a new rug industry, employing a thousand persons and manufacturing the finest Oriental rugs for the American market; an American consul, Dr. M. A. Jewett; a mission station conducted by Rev. and Mrs. Perry, Rev. and Mrs. Partridge and Miss Graffam; an evangelical church with a congregation of five hundred seated on a floor space of twenty-eight by sixty feet; a Sunday school of six hundred; a Swiss orphanage, where books and trades are taught together to two hundred rescued Armenian children; a Girls' High School, doing wonders with slender resources; a Normal School, which is doing more for education than any other one institution in this region, and the memory of Dr. West, the missionary physician whom the Turks call a man worthy to rank with Plato and Aristotle.

During the second week in July Sivas extends hospitality to the biennial meeting of the Central Evangelical Union, whose thirty-three members represent the mission fields of Caesarea, Marsovan and Sivas, with nineteen churches, fifty branch congregations, and over ten thousand avowed Protestants. Five missionaries are among the honorary members, but the officers and active members are citizens of this country.

Reports from the field indicate a steady surmounting of difficulties. One congregation is just organizing as a church, two are ordaining their preachers, one is completing a substantial building, another recently celebrated its jubilee and records a growth from ten individuals to one hundred and eighty families, one has just assumed self-support—all are pressing on in Christian faith and works.

With an evangelistic tone which is felt throughout the city, the union is chiefly occupied with questions of church administration. Its sessions are virtually a summer school of eight days in practical theology. The church constitution of the Cilicia Union is dis-

cussed point by point, and carries these brethren, whose fields are hard and far apart, over the whole round of church activities together. Its adoption, after slight modifications, for recommendation to the churches, brings this union into line with the strongest union in Turkey.

This constitution embodies the best results of Congregationalism, with some Presbyterian principles, and the whole adapted to local needs. Self-support for native churches is one of the subjects discussed, but not as a question of principle; the principle is accepted, and the only question is how best to bring on the struggling congregation to the point of paying all their bills. Every dollar passing through missionary hands to aid these communities is covered by another and the major fraction of a second given by the people themselves. Missionaries often urge greater liberality upon the churches, but a new effect is felt when the brethren urge it on one another. Missionary work under the blessing of God will in time render itself unnecessary. Its policy is Scripturally stated in the words, "Not that we have lordship over your faith, but are helpers of your joy."

We recently commented on tax dodging and taxpaying in Chicago. The disposition to get off as easily as possible is not confined to any section. Here is the *Biblical Recorder* of Raleigh, N. C., which says that nine-tenths of the men in the towns of that state, including the church members, evade the laws or swear to lies, when it comes to paying taxes, and that "the amount of perjury in the matter of solvent credits is sufficient to crowd our penitentiary one hundred times over and empty our churches of all but the poor." The *Recorder* hastens to explain, however, that the reason is not because North Carolinians are not patriots, but because the rate of taxation is oppressive and unjust.

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Pufferfoot and Isaac Ogden Rankin

CHAPTER XV. A CAMP SYMPOSIUM

"Masters, spread yourselves."
—*Midsummer-Night's Dream, Act I., Scene II.*

Nearly every camp had one or more pet bears, and it was part of the regular evening sport in summer time to wrestle with the half-grown cubs. As they grew older, brute claw and muscle asserted themselves, and the men ceased to take chances. It was certainly an odd and unusual sport and, strange to say, in Camp Number Ten little Paddy Flynn was bear master.

One day the treasurer of the company was in camp, just when Paddy had been wrestling with a pretty well-grown cub, and had succeeded in throwing him.

"Why," said he, "Pat, you're a regular pocket Hercules, a *muntum in parvo*."

"See here, Mr. Winter, I don't moind a joke—but whin it comes to calling names, I won't shtand that."

"Why, what do you mean?"

"Calling a man pocket Hercules and *muntum parvo*!"

"Why, that means much in little, and Hercules was a very strong man."

"O, well, if it's compliments ye mane, ye can let her go Gallagher."

Mr. Winter was well known in the camp, and knew how to accept great freedom of speech so long as he was sure of the rigid discipline which the foreman maintained. He laughed, and gave Pat a big chunk of the plug tobacco which he chewed continually, calling it his Boston brown bread and baked beans.

In winter there was little to be done outdoors after the work was over, and the fiddle and the dance helped the long evenings through.

Yet the squeak of the fiddle and the rhythm of the dance did not always please. Then they would gather round Jack Clitheroe and beg him for a song or story. As his mind was stuffed with curious tales and his fiddle seemed to carry an inexhaustible variety of tunes, he lasted well as a source of entertainment for the camp.

At times the talk was of a kind that it would not have been seemly for the wives and mothers of the men to hear. But even the foreman frowned upon this sort of thing—in camp, that is, where the ends of discipline were best served by decency and sobriety. He took his compensation out of hours, when he would strive to be the most profane and obscene of the reckless company.

Religion and politics were usually tabooed in the camp talk, that is, no arguments for faith or party were permitted, though religion as an abstract proposition, or as exemplified in the lives of inconsistent Christians, often came in for comment, mostly unfavorable.

But John Smith, who was supposed to know everything—"the dictionary," they sometimes called him, or, by his own sarcastic suggestion, "the Unabridged"—found plenty of amusement in the discussions of the world and its ways, in which they sometimes spent an hour. He never volunteered an explanation, but when they had picked a science or a bit of history to pieces, while he sat silently by,

puffing at his ancient pipe, they would turn to him at last and say, "Well, John," or "Well, Unabridged, what do you know about this?"

Sometimes he would answer: "Just as much as you do yourselves." Sometimes—but this was rare—he would take his pipe out of his mouth and discourse in a way that made them see the point at issue and threw a flood of light upon it from the experience of men. It never was his own experience; or if it was he put it upon the lips of some one else.

One night Jack Clitheroe had one of his worst attacks of the blues; and rather than worry Hilda with it, took himself off to the camp and sat glowering by the stove.

"Bless you, Jack, ye're gay tonight," said Paddy Flynn. "Give us a song. The wind outside sounds like ould Ireland, cursing the Saxon. If this was Tipperary, God rest its soul, they'd say the ghost av Cromwell was abroad. Sing us a song, Jack, and drive the devils out."

Jack drew his fiddle out of its case and tuned and hummed a bit, and then, because he felt so blue, struck into a reckless song:

I can't get on with my wife, I can't,
And I can't get on without her.
She plagues me if I speak her fair,
And she plagues me if I flout her.
Why women must vary and act contrairy
I'm sure I can't conceive.
Her tongue sticks faster than mustard plaster
And bites, you'd better believe.

Rough voices took up the refrain of the last two lines and repeated them until the roof shook with the sound.

"If I ever took you seriously, Chore-master," said John Smith, "I'd like to ask you what you mean by singing such songs. If I had as good a wife as you—"

"You never would listen to a word against the women, John." This was Norman, between whom and John Smith there had grown up an odd friendship. "Did any of you fellows ever hear him—or men, either, for that matter?" Norman went on after a moment's thought.

"It's hardly worth while; they speak for themselves."

"Of course I wasn't serious," put in Jack. "I've got the best wife in the world. If you boys could have seen her when she was at home! She's all—I can't tell you"—and Jack's voice mellowed, as his thought always did when it turned to Hilda.

"O, of course; we boys know you ain't to be took too serious," said Dutch Steve. "What's the use?"

"That's what Si Perkins said when he came to the Musquash River one night," added Lanky Brown, after Paddy Flynn the stumplest man in camp, who had had experience of the plains. "He'd been riding in the rain all day, and he was some wet, and he warn't much acquainted in them parts. He come to the river and it was plumb over its banks, 'nd the bridge'd gone somewhere down stream a-fishin'. He was hungry, too—seemed more room inside than all outdoors. He seen over on the other side a sign-board on a tree 'nd he swum across—most got carried down after the bridge, too. He crawled up the bank to look at

the sign. 'FIVE DOLLARS FINE FOR CROSSIN' THIS BRIDGE FASTER THAN A WALK,' it said. And Si, he sot there awhile and looked at it, 'nd all he said waz, 'That's not meant to be took too serious.'"

"It's a shtrange thing about women," said Paddy Flynn, "whin ye come to think av it. They're all alike in bein' differunt one from another. And a man never knows what a woman's loike till he marries her."

"And not always then," put in Dutch Steve.

"More shame to ye, thin, that marries a wife thinkin' to undershtand her."

There was a laugh at this, for the only wife Dutch Steve owned was a whisky jug to which in moments of maudlin affection he claimed to be married.

"Did I iver tell yez," Paddy went on, "about how the little people got Tim McCrea a wife?"

"No; go on!" was the cry all round.

"Well, Tim was one av them shtupid b'ys that's always gapin' after the moon. He wanted a wife, for his sister hed jist left the Emerald Isle for America, God bless her! and the ould place bein' close to the bogs and a weary way from the church, was lonely. But there was wan house only a shtep away and in it a pretty colleen named Mary Flynn, that's me own cousin five times removed. She was that soft she had lost her heart to big Tim McCrea. What makes the gurls love, annyhow? I never undershtood it."

"Never mind; go on! You never will!"

"Well, Tim was the roight sort, only he had his dhreams and wanted the moon, as I was tellin' yez."

"One day he was comin' home over the bog with a big arumful av peat, and sat down to rest by a bit av a shtone, the only wan that hed shtrayed away from the mountains thereabouts. He looked up, sudden loike, and there was wan av the little people sitting on the shtone."

"Good luck!" says Tim, makin' his manners.

"The top av the mornin'!" says the little feller.

"It's good for sore eyes to see some wan on the bog," says Tim.

"Ye must be lonely, thin," says the man, with a twinkle in his eye that made Tim grin.

"Dade, it's that I am," says Tim. "There ain't annybody to share the bit and sup or say a wurd while the peat shmokes."

"And why don't ye marry, thin, a handsome man like you with a bit av land and everything purty about him?"

"I can't find the gurl," says Tim.

"O, well, I'll help you look," says the little man. "Put on my cap and we'll be off."

"Tim niver thought to be afraid. He had seen the fairies, and never did them any harum, and he puts on the cap. First he knew they was shtanding in a big room all gold and jewels, and there on a gold throne sat a queen in clothes that made his eyes shtick out. You couldn't see her hands for the rings."

"Will she do?" asks the little man.

"Thet set Tim a-thinkin'. 'Perhaps,' says he, 'but I'm afraid she moight not loike to feed the pig in the mornin's.'"

"'Well,' says the little man, 'let's thry ag'in.'"

"This time it was a gurl that was prettier than the queen, but she was prinking and pruning before wan glass with another wan behint and two girls smoothing out her gown and setting the lace under her chin, that was like a rose in milk."

"'How about her?' asks the little man."

"Tim's heart was in his mouth, for he had never seen so purty a gurl; but he had a dribble of Oirish sense, afther all, and he says, kinder draggin' the words out ez if they hurt him, and feeding his eyes on the gurl ez he shpoke: 'I don't know where we'd put the gurls,' says he."

"The next wan had dollars to burn, millions and millions av them, but she looked like a bag av beans with a leather head on top, and Tim closed his eyes and shook his head, while the little man laughed like a loon—a baby loon, yez undershtand, and hurried him out."

"The next was a lady av the languishing koinde, with daubs av paint across her cheeks, and old enough to be his mother. The next could talk the lock aff av a safe. One came down to meet them with shtraws in her hair and Tim knew where she had been shleeping, and another looked as if she'd come out av the rag-bag wid her shoes untied."

"Tim was beginning to get worried a bit."

"'Ye're not aisy to suit,' sez the little man. But there was a glint in his eye, and, 'Come along,' he says; 'there's just one more.'"

"This last gurl was as pretty an Oirish colleen ez ever ye see, shpinnin' flax and singin' a song that made the heart dance in your breast. She had no money and no eddication, save what the prastes think right, and that's little enough. But she had the heart av a saint and a mother. Ye could see it in her eyes; and Tim's heart went thum-a-ty-thump against his ribs fur the joy av looking at her."

"'Will she do?' asks the little man."

"'More power to yer elbow,' says Tim."

"'Go in, thin, and win!' says the little man, and snatches away the cap."

"And there wuz Tim a-scrapin' and a-bowin' to pretty Mary Flynn and she thrying to hide the purtiest av blushes behint the wheel."

"By this time Tim was in a hurry, so, afther a few dacent complemints such ez ivery dacent gurl expects, 'Mary, me dear,' he says, 'did ye ever think av marryin'?'"

"Mary was a good gurl, ez good ez she was purty—that runs in the fam'ly, ye know—but this ondacent question, comin' clost after the blush she thried so harro to shtrangle, was a trifle sudden, ez ye may say. Gurls will lie—when the men makes them—and she niver shtops to think, but she says, her purty eyes boring a hole through Tim's jacket, and her voice ez soft and quiet ez you plaze, 'No, Tim, I don't know ez I iver did.'"

"'It's sorry I am,' says Tim, and made ez if he was goin' to turn away."

"But Mary niver turned an eyelash, much less wan av her purty eyes; and she says soft-loike—ye know how a gurl shpeaks when she's out to kill—'Shtop a bit, Tim; maybe ye've set me to thinkin'.'"

"And it was one of the purtiest sights in the wurrid," added Pat, "to see Tim shomkin' his poipe at his own front door and Mary McCrea feeding the pigs out av the parlor windy."

"That must be the Irish girl I hear Norm Benton singing about," said Tom Larkin."

"O, no," said Norman, "she's prettier than that, and the girl's not married yet. It's hard to tell how a man will take things, much more a woman. I read a piece in the paper the other day. I wonder if you've seen it."

"Never mind; go on. All the yarns are old."

"A man was coming into London on a 'bus one day," Norman went on in answer to this demand, "when a woman got in with a little kid who had a tin saucepan on his head and crying fit to kill."

"'W'at's he doing that for?' asked an old party with a gold-headed cane. 'Why don't you keep your bloomin' saucepans in the kitchen?'"

"'What's 'e doing it for?' asked the woman, biting off her words as if she'd like to eat the old gentleman, gold cane and all. 'Why 'e was playing 'e was the Dook of Wellington, and 'e wanted something for a 'elmet, so 'e puts the sorsepan on' is 'ead, and now 'e can't get it hoff; so H'i'm a-takin' 'im to the 'orspetal.'"

"'Poor boy! poor boy!' said the old gentleman."

"'Poor boy!' shouts the woman, 'it's poor me! 'E was in such a 'urry that 'e never looked to see what was in the sorsepan, and now 'e's got my blessed breakfast on 's 'ead.'"

"It's all a matter of choosin'," said Jack. "It's the biggest thing first—and some things you want to leave alone—if you can. There was a trapper I knew got caught in a spring freshet. The flood came up so fast that calves and sheep were found dead in the branches where they were carried."

"The trapper saw it was going to be the tallest kind of a freshet and he climbed up to the top of the biggest tree he could find and fastened his pelts. Then he gashed the tree with his knife so he would know it again. Then he tied his rifle snug up to his neck and put his powder horn down his shirt."

"As the flood rose, trees and timber came floating by and after a while what seemed a monstrous big tree with its upturned roots. So he waded out and managed to get astride of it and all night long he had to balance for his seat. The log went bobbing along, and sometimes he was looking up stream, and sometimes down, but his back was always to the roots. He didn't get sleepy, you bet, and along after morning broke he happened to look over his shoulder, and saw that the bunch on the other end wasn't roots at all, but a monstrous, big, shaggy bear. His eyes opened up wide."

"'Wal,' he says, 'this won't work. I don't want to v'yage with a b'ar.'"

"So, as soon as he spied a rise of ground, he got off and waded ashore. The b'ar was no fool and he got off too. On landing the man found two deer and a painter—and a wretched little skunk."

"'Wal,' says he, 'I saw the danger hed made us common friends; but I knew as soon as the water went down there would be the dickens to pay. So I got behind a log and took mighty careful

sight at the b'ar—and fetched him the first time. But, whew, how riled the painter got! He jumped up into a tree and snapped his tail like a whiplash, and his eyes grew bottle green. I kep' my eye on him and rammed down another bullet. Then I fetched the painter."

"'After that I took my time getting a venison steak for breakfast; but, stranger, I kept that skunk till the last.'"

"Ye see," said Jack, "ye must tackle the biggest enemy first."

Just then Paddy Flynn broke in again: "B'ys, have anny av ye a pipe and tobacco? I have a match meself," he added."

After a laugh, Smith said, "Pat, you make me think of the priest's stone soup."

"What was that?" they all cried. "Tell us."

"Well, long ago there used to be what were called begging friars in England. They did good at first, but they got to be a set of sturdy beggars at the last. They got so bold that Wicklif started a lot of poor priests about to read the Bible, and then the people fought shy of the begging friars."

"But one of them was smart. He found three nice pebble stones and put them in a little sack, and he would go to the woman of the house and say:

"'Madam, would you please lend me a skillet and a little water? I want to make some stone soup.'"

"'Stone soup! I never heard of sach a thing.'"

"'It is the only food I take, ma'am.'"

"The simple woman was so amazed that she brought the water in a skillet and watched with breathless curiosity. First he put in one pebble and muttered some Latin over it. Then, after watching it awhile, he put in another and seasoned it with some more Latin. Then the same with the third, after which he closed his eyes and seemed to be in silent prayer."

"The woman felt sure he must be a holy man. So when he said: 'Of course, like any other soup, a little salt and pepper would improve it,' she at once produced them."

"Her curiosity was now at the boiling point, so it seemed quite natural for the friar to say: 'Sometimes I put a bone or two in it.'"

"'I have some,' said the delighted woman, and in went some choice bones."

"'Now,' said the friar, 'you would be surprised to see what a difference a carrot or two, or a piece of turnip and an onion would make.'"

"'Why, here they are!' said the woman, 'and O, but it smells good!'"

"'Yes, and it will taste better if you will bring two trenchers and partake with me, madam.'"

"The woman did as she was bid, stopping to fetch some bread and a bit of cheese, and praised the soup with all her heart. After a good meal the friar gave her his blessing, and left the three wonder-working pebbles for her reward. The woman was full of thanks and loaded the friar with bread and meat as he went away."

"It bates all how some folks do be fooled," said Paddy Flynn, as he puffed away at his ease with his borrowed pipe."

[To be continued.]

Midsummer Movements in Japan

By Rev. James H. Pettie

WILL THERE BE WAR

Thoughtful Japanese are in a serious and even anxious mood. Recent storms have done great damage all over the land and even amphibious rice has been drowned out in places. Darker clouds yet continue to fill the political skies. Many irresponsible and a few real statesmen, notably Count Okuma and other "progressives," fearlessly advocate defying Russia even to the point of the sword.

The chief things that make for war are Russia's quiet but persistent increase on the slightest pretext, as for example, to test the new railroad, of her armaments in Manchuria and the Amur district, and the equally persistent conviction of an influential half of Japan that war with Russia is inevitable, and as it must come some day, the sooner the better. Several university professors even have been disciplined for advocating a stalwart policy.

The two things that make most strongly for peace are the non-belligerent attitude of the Katsura cabinet, which is still in power, and the disinclination of business men to sanction such a temporary suspension of commerce as war would necessitate.

THE PASSING OF MARQUIS ITO

Japan's "grand old man" has been nearly torn asunder, metaphorically speaking, of late. He was given his choice to retire from party leadership and receive an appointment near the throne or decline the proffered honor of the presidency of the privy council and become an out-and-out party man. He obeyed, apparently somewhat reluctantly, the imperial mandate to assume the duties of the head of the privy council, at the same time resigning his post as president of the great liberal party. This means probably his permanent retirement from the field of party politics. But his motive was so clearly consideration for what he deemed the national welfare in this grave crisis, and the conditions upon which he consented to make the change were so shrewdly conceived and proved so helpful to the old party he was leaving, that he has retained the confidence and esteem of his erstwhile followers probably to a greater extent than would have been possible had he remained at the head of the liberal party.

These conditions embraced the appointment of those two eminent statesmen Marquis (general) Yamagata and Count Matsukata to places on the privy council, and the exchange of offices with his old associate Marquis Salonji. Thus this progressively minded statesman of the older school, a man educated in France, who is generally thought to be an aristocrat with democratic tendencies, steps out of the board of his Majesty's personal advisers and becomes the acknowledged head of the still powerful Liberal party. Marquis Ito also secured certain concessions in administrative reform for which his party had been contending. Thus his political demise, if such it shall prove, actually accomplished more than months, or perhaps years of ordinary service. Moreover, the old hero is still a power in the realm and his word with the emperor is undoubtedly influential. He can hardly fail to liberalize court circles.

CABINET CHANGES

To the surprise of every one, Count Katsura still remains at the head of the government. He has yielded to political pressure at several points even to the partial reconstruction of his cabinet. His wise foreign policy, as it seems to all except jingoists who clamor for war at any cost, has been his strongest point with both parliament and people. "Execution and no fuss about it" has been the motto of this business like cabinet and thus far it has

well earned the title. There is a craze for administrative reform.

AMERICAN BOARD MISSION ANNUAL MEETING

One of the great problems before the mission at its annual meeting early in July was the future of its schools, especially Kobé College for girls. That influential institution needs at once new land and buildings, new teachers and an endowment fund. The Woman's Board of the Interior is alive to the situation. It desires to help but its ability is limited. Friends of higher education who desire to give assistance at pivotal places all over the world should not overlook Kobé, Japan. Here is pressing need for a hundred thousand dollars, and there could be no better investment. A strong committee was appointed to push the scheme for strengthening the school.

The mission also voted unanimously to ask for three new families and four single ladies as imperatively needed reinforcements. It sent a letter of greeting to Mr. Griscom, the new United States minister at Tokyo, and listened to an address on The Missionary as an Interpreter of Japanese Life and Thought, in which Dr. Greene "took to task those who would try to minimize the Japanese nation and the part it is playing and is yet to play in the East and in the world," and urged that we missionaries strive to become correct interpreters of Japanese life and thought. "If the people of the United States knew what we know they would give their best moral support to Japan at this time." A helpful paper on Religious Work for Young People was read by Miss Daniels, and there were many other stimulating features, devotional and social as well as educational and financial. All the stations reported a year of marked progress and many inviting openings.

YOUNG MEN IN CONFERENCE

Summer schools and conferences of all sorts are under full headway. Kobé Congregationalists held two weeks ago a successful one entirely under Japanese auspices, and the Y. M. C. A. hosts have just disbanded after being in session ten days at Arima, the Saratoga of central Japan. Sixty foreigners and one hundred and eighty Japanese, all interested in the progress of things Y. M. C. A., had glorious times together in this year's Northfield of the far East.

Secretary Fisher of Tokyo now controls fifteen positions in the government schools of the empire where he has placed Christian college men from over the sea. There are some six other foreign Christian teachers of English working in sympathy with these Y. M. C. A. men, and two more college graduates have recently been cabled for to New York, as Mr. Fisher has positions waiting for them. Add to these the younger foreign teachers in mission schools and it will be seen that a large part of the important work of English instruction is in the hands of men of high ideals. The college and city Y. M. C. A. voted nearly unanimously after a heated discussion to unite under one organization. Three results are anticipated: (1) more aggressive, immediate evangelistic efforts on behalf of students and business young men; (2) an active participation in the city association work by student association workers upon graduation from college; and (3) economy of energy in committee meetings, travel and publications.

A call was brought by Dr. Corbett, a missionary in Chefoo, and by Mr. Christian, a former American soldier now in the Army Y. M. C. A. work in Peking, for men to work among the more than 12,000 American navy men now stationed at Chefoo. Two school

teachers, Mr. Gorboid and Mr. Smyser, responded to the call, volunteering their services for the summer vacation. They were sent on their mission with the blessing of all present, and a purse of yen 150.00 to be used in their work.

The cause of Christian Endeavor also prospers. Six district secretaries have been appointed, whose work stretches from Hokkaido to Hyuga. Reception committees for Japanese returning home from Hawaii have been chosen in Yokohama and Kobé. Work for Juniors is being pushed. A score of Doshisha students have enlisted in evangelistic work for the summer vacation. The churches are welcoming new members at every communion season. Keep on your own preserves, Mr. Northern Bear, and all will go well in the far East.

ANOTHER EXPOSITION ENDED

Japan's Fifth Industrial Exposition, which has just closed, has been on the whole a marked success. Nearly four and a quarter million visitors, in place of the three million anticipated, have passed the gates. Japanese students by the hundred thousand have been given an object lesson on the progress of the world, while visiting foreigners have been shown the latest achievements of this Yankee nation of the Orient.

Friends of the American Board and its work will be pleased to learn that the two exhibits in which it was even indirectly represented, those of Miss Howe's kindergarten at Kobé and Mr. Ishii's orphan asylum at Okayama received high class medals.

All Christendom will rejoice to learn that by far the most successful "outside show" has been the daily series of continuous Christian services held at the union gospel hall directly in front of the main entrance. A quarter of a million people have in this way heard the gospel preached and sung, many for the first time; some eighteen thousand names and addresses of persons more or less interested have been secured; and one hundred and fifty thousand tracts generously distributed and as gladly received. Christianity has been dramatically presented to the nation and a vast amount of superstitious ignorance and bigoted opposition removed. Now for a time of harvesting by the churches.

Okayama, Aug. 1.

Christian News from Everywhere

The largest institution of the kind in England, viz., the great Sunday school at Stockport, Cheshire, will celebrate its centenary in 1905 by the erection of a large building to accommodate over 3,000 scholars.

The evangelistic committee of the Presbyterian Church has secured Dr. James M. Gray, the well-known Bible teacher and author of *The Synthetic Study of the Bible* to give his whole time the coming autumn and winter to the evangelistic movement. He has had large popular classes in a number of cities and it is expected that in his new position he will not only continue this work with the people, but will meet little groups of Presbyterian ministers for devotional study of the Bible.

In Peking, June 18, was dedicated the Methodist Hospital—the John L. Hopkins Memorial. The building is the gift of the brother and brother-in-law of Dr. N. S. Hopkins, treasurer of the Methodist mission, and the man to whom it is a memorial was fitting himself at Boston University for the ministry, at the time of his death. The hospital contains three stories and a basement; there are medical and surgical wards, lecture-rooms and a dispensary.

A Corporation with a Soul

A Splendid Group of Welfare Institutions and Their Influence on the Wage-Earners

By REV E. M. BARTLETT, KINGSTON, MASS.

Political parties, capitalists and laborers, as well as private citizens of all sorts and conditions are disturbed by the devouring rush of the twentieth century giants, the trusts and the corporations. The modern corporation is criticised most severely on the ground that it is impersonal and soulless. While it exercises legal rights, it is unmoral because impersonal. Its acts may cause death, but since it is not a person it cannot be indicted for murder.

The personal relations which once existed between the workman and his employer have ceased. The workman knows and is known by his overseer, who is under the orders of the superintendent, who is the hired servant of the manager, who in turn is under the orders of the corporation acting through a board of directors. The road from the working man to the stockholders, of whom he does not so much as know the names, is long and winding.

The artificial methods of adding efficiency and mobility to capital puzzle the working man and make him feel that he is victim of a conspiracy to secure his labor without just recompense. By unjust and inhuman acts a few great corporations have caused many to feel that such aggregations of capital are soulless, undemocratic, and unchristian, and hence should be slain like the devouring monsters of antiquity.

It is a relief, therefore, to discover that

purposes. This company was organized and incorporated in 1824 for the manufacture of rope and all sorts of cordage. Its capital stock was then \$20,000 and the number of its workmen small.

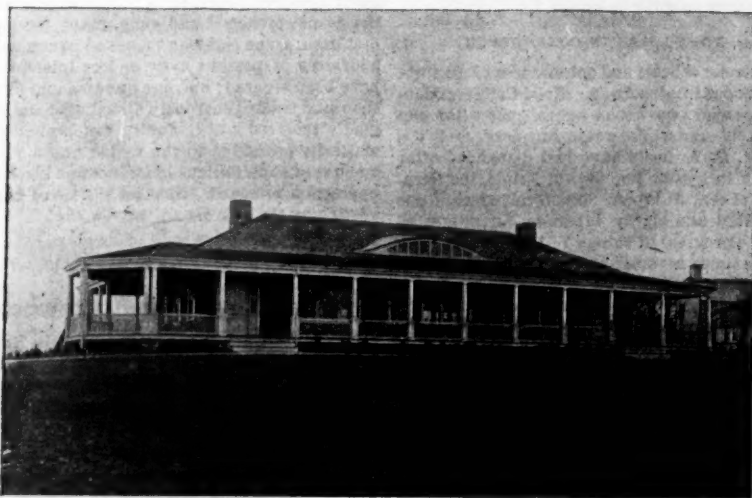
Although possessing no special advantages in location or climate it has, owing to skillful management, grown in size until it has \$1,500,000, fully paid in capital, and gives steady employment to about 1,200 workmen. During the past forty years it has never failed to pay dividends. The stock of the company is rarely on the market, and always sells at a high premium. These facts would

The welfare institutions of the company definitely began several years ago, with the grading and equipping of a ball field for the workmen, on which a game between the team of workmen and some visiting nine is played every Saturday. The band, composed of operatives, plays before the game and between the innings. Convenient seats are provided for the large crowds always in attendance.

On Labor Day there are band concerts, an athletic meet in the morning with cash prizes, a ball game in the afternoon. An exhibition of fruits, vegetables, flowers, poultry and fancy articles is held



Library and Reading-Room



East Side of Working Men's Restaurant

a good number of the most successful manufacturing concerns of the United States are conducting their affairs with such scrupulous regard to moral principles, are so guided by the Golden Rule in their treatment of employees, that they may fairly be said to have souls. The number of such corporations is so rapidly increasing as to constitute a hopeful sign of the dawning of a less stormy day in the world of industry.

This article tells of one of these corporations with a soul. Its name is withheld at the request of the manager lest it should be thought that its welfare institutions are maintained for advertising

call for no comment in *The Congregationalist*, did not this company, an account of whose social work has never been published, furnish a splendid illustration, the best, perhaps, to be found in Massachusetts, of the brighter day for labor.

This corporation has always been characterized by fairness in dealing with its workmen. At the beginning the hours of labor were long, from "sun to sun." About 1850, meetings were held in a schoolhouse at which means were discussed for bringing about a time-table satisfactory to employers and workmen. A new time-table resulted.

in a large tent. The cash prizes given are liberal enough to call forth the best efforts of the workmen. All arrangements for this gala day celebration are made by employees, the company is in evidence only when it comes to footing the bills. This is the happiest day in the whole year for the workmen and their families, who, like the little silk winder of Asolo, are determined not to squander a wavelet of their twelve-hours treasure. They are made to feel that this is their day, and treasurer, superintendent, overseers and workmen mingle in happy fellowship.

Soon after its organization the company began to build houses for its workmen. For years the houses erected were substantial but homely. The greater prosperity of the company in recent years has been shared with the employees by the erection of many new houses, the plans being so varied that a whole street of the new houses might be mistaken by a stranger for houses owned by individual residents. These houses are thoroughly built, contain seven rooms and a bath; each has its lawn and garden. The rent is from two to four dollars per week, a lower rate than is charged in the same town by individual owners for poorer houses. By offering many cash prizes for the best lawns, and gardens the tenants are stimulated to keep their homes in splendid condition. People on learning that these fine houses are occupied by Italians, Germans and French Canadians have been known to remark, "Those are too good for foreigners."

Such, however, is not the belief of the company, which considers any man worthy of employment worthy also of a good home. A man who occupies a sanitary and artistic house is not only happier, he is a more efficient worker.

The interest of the company goes much further. In the boys and girls it sees future workers. To make childhood happy and safe the company has established a free kindergarten with two trained kindergarteners and a maid in charge. This has been in successful operation for several years.

Two trained nurses are employed to go

a memorial gift. It is a two-story building, with wide piazzas where the men sit and smoke during the noon hour, while they enjoy the view of the ocean. On the first floor is the kitchen, the dining-room for women, ping-pong boards, a piano and a restroom. Nearly the whole of the second floor is given up to the dining-room for men. One end is occupied by an immense fireplace which with its settles gives a homelike air to the dining-room. The oak chairs are handsomely decorated and no expense has been spared to make the building both artistic and convenient.

chairs the dining-room is easily transformed into an attractive hall in which musicals, receptions and other social gatherings are held.

Evening classes are held for the benefit of young men and women employed in the mill—cooking and housekeeping class, stloyd class and drawing class, each two evenings per week under competent teachers.

A co-operative store has been recently established at which purchasers will receive the profits in the form of a dividend on purchases. The company also owns a chapel in which a large undenominational Sunday school has been held for years. The building may also be used by any who desire to hold religious services.

As new needs are discovered further provision will be made for the comfort, happiness and general welfare of the employees. The long list of welfare institutions is the growth of many years of careful, intelligent planning on the part of those who have grown up with the business and have never lost touch with the workmen. If the whole group of welfare institutions had been introduced at one time, it is doubtful whether the effect would have been satisfactory.

"Do you consider the investment of all this money to be a matter of business or a philanthropy?"

The man at the head of the corporation thought a little and then replied: "Neither. I do not look at them in that way. They represent the interest and the good will of the company."

To learn the feeling of the working men scores of the men have been questioned during the past three years. The great majority expressed hearty appreciation,



Workmen's Houses

from house to house wherever there is accident or sickness and render their services at the time when they are most needed and the people least able to afford trained nurses. They teach the people how to employ sanitary measures of which they are ignorant, and how to prepare suitable food for the sick.

On the beach are two bath houses for employees and their families, open during the summer. These were at first entirely free. Later to secure better care a nominal charge was made of one cent for use of bathing suit and one cent for towel. The bath houses are used by nearly 6,000 persons per year.

The stockholders of the company, even those living in cities remote from the works, have felt a genuine interest in the welfare of the workmen, as is shown by the erection of a beautiful library and reading-room, and an artistic restaurant and social hall. The former was given by the heirs of one who had been director and president of the corporation for years. They presented the building in accordance with his wishes and as a tribute to the faithful workers whose toil had made the company prosper. The library contains over 3,000 standard works, a considerable number being in Italian, German and Swedish.

The reading-room has about fifty papers and magazines, printed in English and foreign languages. The library and reading-room are open daily, afternoon and evening, in charge of a trained librarian. The number who availed themselves of these privileges in 1902 was over 27,000.

The restaurant and social hall is also



Obstacle Race, Labor Day Sports

The food served is of good quality, the portions liberal even for a hearty eater, and the prices moderate. The following is a sample menu: beef stew with vegetables, 10 cents; pie, 2 cents; doughnuts, 1 cent; large cup of coffee, tea or milk, 2 cents. The menu is changed daily, and many delicacies added in season. Even at these prices the restaurant nearly pays expenses. Those who bring their dinners with them are welcomed in the dining-room. Smoking is permitted after 12.30, so that the men may enjoy their noonday pipe without exposure to wind and storm. By removing the tables and

without any sign of feeling that they were being made the recipients of charity. They accept the comforts and conveniences as a sign of good will, and in return give their good will to the company. A much smaller number said, "We should prefer to have the money spent on these things added to our wages." When it was suggested that the addition to wages in case the restaurant was closed would be less than one cent per week, and that if every welfare institution of the company was to be abol-

Continued on page 331.

Rev. G. Campbell Morgan after His First Two Years in America

An Estimate of His Work and a Little Study of His Personality

BY HOWARD A. BRIDGMAN

It is two years this summer since Rev. G. Campbell Morgan cut the strong ties which bound him to England and entered upon his general ministry to American churches. Have the anticipations at that time cherished by Dr. Joseph Parker been to any degree fulfilled? Taking Mr. Morgan by the hand in the presence of the vast assembly that crowded the City Temple for the farewell service, Dr. Parker then said, "Mr. Campbell Morgan, take with you our love, our confidence, our reasoned expectancy of great things flowing from your work." Two years have now sped by; it may be an opportune time, as Mr. Morgan nears his fortieth birthday and is just returning to England for a two months' campaign

Ga. He has been the central attraction in great gatherings like the Northfield Summer Conferences and the Pacific Coast Congress, and through the printed page has furnished guidance in Bible study to thousands in this country and abroad.

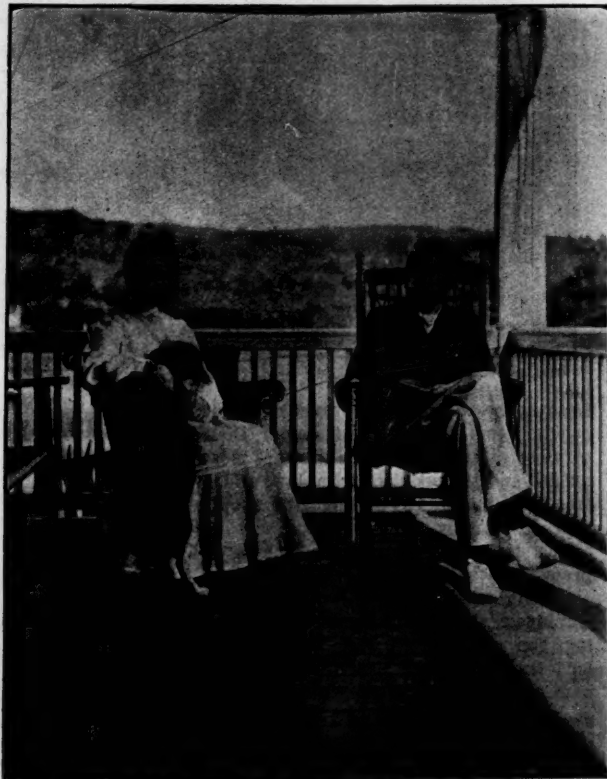
And as respects his comparative rank as an orator, while we may not all agree with the distinguished Washington minister who unhesitatingly pronounces him the greatest living preacher, we might not any of us find it easy at the moment to name half a dozen, or even one or two, who surpass him and to justify our higher estimate of them; but superlatives and comparatives aside, it is not too much to say that Campbell Morgan today is one of

cure Mr. Morgan's permanent presence in this country, his reputation was still confined to a comparatively small area. There were those in England at the time who wondered why he was singled out for this unique service.

Hailed by the newspapers on this side as Mr. Moody's successor, Mr. Morgan quickly disclaimed any such ambition, nor did any one responsible for his coming think that he would follow out D. L. Moody's lines of approach to men. Mr. Morgan came rather with a distinct purpose of speaking in different centers of America out of the Book of God and of its message to everyday life, and to this determination he has consistently adhered. That purpose at once differenti-



Father, mother and the four boys



Husband and wife and a long-time friend of the family

there, to try to describe the character of his work in this country and to project before the Christian public, so far as cold type permits, the personality of the man.

What other living man has touched the religious life of this country at so many points during the last two years? Who has spoken to a greater aggregate of different persons? Who has greater power over an audience? For whose instruction is there a deeper craving from all classes of people in all evangelical branches of the Church? The statistics of his coming and going, of his tarrying here and there, give a partial answer to these questions. In this time he has traveled over fifty thousand miles; has addressed six hundred and fifty audiences in cities, from Boston in the East to Seattle on the Pacific Coast, and from Duluth on the Great Lakes to Atlanta,

America's valuable religious assets, that he is a force for righteousness from one end of the country to the other, and that it behooves the churches to appreciate and conserve his strength and to utilize his talents in large and wise ways.

Mr. Morgan's career in America has been a gradual unfolding of the man and his gifts and in certain religious circles he is still an unknown, or at least an uncounted factor. When Dwight L. Moody, with that rare faculty of picking out the right man, seized upon him as a central attraction of the Northfield Conference in the summer of 1897, he was practically a stranger even to that audience, although he had spent a few weeks in this country the previous summer. And when William R. Moody, with something of his father's gift of prescience, after the latter's death, hastened to London to se-

ates him from the ordinary modern evangelist. He can at times, it is true, search the hearts of the unconverted and with relentless force and deep fervor press home openly the duty of immediate decision for Christianity; but it is as a preacher to, and teacher of, Christians that Mr. Morgan has thus far scored his largest successes. The time may come when he will gather in his converts by the hundreds as Mr. Moody did in the seventies, but for the present, at least, his chief function seems to be to awaken and enlighten Christians, and to inspire them to nobler and more effective living.

He is like Mr. Moody in this, that the Bible is his main reliance. Not only has he opened up the treasures of Scripture to multitudes and made the Bible a new book for them, but he has imparted to many the yearning to become themselves



Mr. Morgan's Home in Northfield

Bible students. Better than that, he has shewn them how to mine down into hidden riches, how to study a given book as a whole and chapter by chapter; how to become keen, observant, thorough readers of the familiar text; how to make the Bible tributary, not alone to one's own spiritual development, but to one's work as a servant of Christ.

It must be admitted that Mr. Morgan does not regard the Bible in the light that many a modern scholar looks at it. He has not wholly adjusted himself to the modern critical movement; he has been at times suspicious of it, and even outspokenly hostile to it. I have no means of knowing all the processes at work in his mind, but my impression is that he is increasingly tolerant toward diverging schools of interpretation. I know that he reads such men as George Adam Smith, and though he may return after investigating the views of others to his traditional position, I believe that he is more ready year by year to allow his brother to hold his own view of the Pentateuch or of Jonah. At any rate, while he still adheres to some views of the composition of Scripture which have been abandoned by the majority of scholars, while he may be far from lining up with the advance critics, he is just as distant from the camp of extreme literalists or from those who read into the Scriptures their own fancies, finding a second blessing here on this page and the immediate end of the world on the next and the pope of Rome as anti-Christ on the page following.

But the question as to whether Mr. Morgan is moving in questions of criticism is inconsequential beside the great fact that he finds today and always will find, I believe, in Scripture the peculiar and authoritative disclosures of the mind and will of God, and that as he ponders them more and more he educes that which is profitable for the building up of men in righteousness. He has a marvel-

ous way of grasping the contents and import of a single book, and you feel as you listen to him the unity, the sweep, and the high spiritual significance of the Old and New Testament. Again he will flash his search light upon individual texts and familiar passages so that they shine with a new meaning, and you say to yourself, "Strange that I never saw that before, but the meaning which he finds is surely there, and what a rich truth it is."

And the beauty of it all is that he connects with the everyday man and woman. I believe there has not been an instance during the past two years where Mr. Morgan has failed to bring about a genuine revival of interest in Bible study, provided he has remained a fortnight at the same teaching center. The audiences to begin with may have been small, but they have grown like rolling snowballs, and before he has finished his engagement he is usually speaking to packed houses. At considerable inconvenience to themselves, business men, housewives, and even school girls and school boys, as well as clerks and mechanics, will steal an

hour from their tasks for the sake of listening to him. He is his own best advertisement, as by a common impulse those who have heard him once or twice go away and spread among their friends the news that a discerning and inspiring teacher of Scripture is at hand.

To see him before his audiences in the glow of his delight in Scripture exposition or at the moment of an impassioned personal appeal, is to have one's eyes riveted to him and often to be moved to the center of one's being. His face, it must be confessed, is more comely to look upon when he is speaking than it is in repose, but even then it is a strong, clean, kind face, and though his form is too high for its breadth, he gains thereby a vantage ground over his fellow-men, most of whom are forced to look up to him.

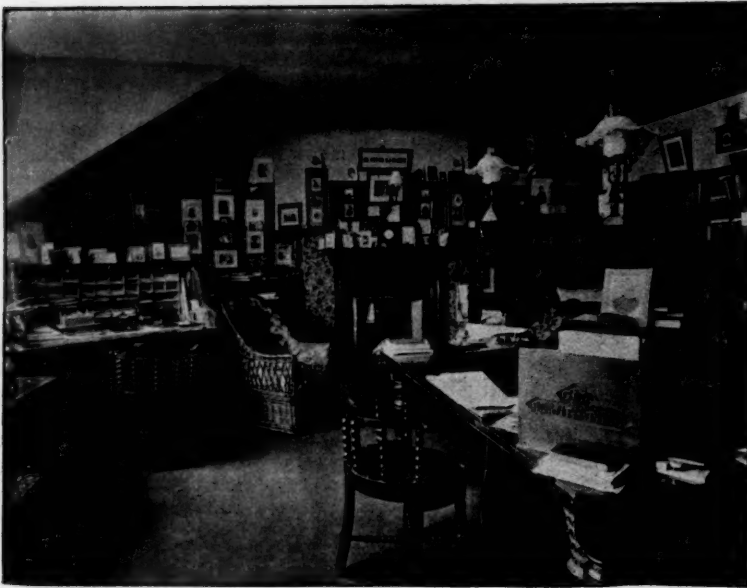
I have often thought what an actor he would have made. His



Mr. Morgan's Study in Northfield



A round of golf with William R. Moody



Mr. Morgan's study when pastor in London

facial expressions are so expressive and so varied; he frequently projects his long neck forward as if he were sighting a target, and again he will shorten himself by a stoop of at least six inches, in order that he may suddenly rise to his full height and hurl himself upon his audience; then again he will hold himself quietly yet tensely, but the long arms and hands are almost always in motion, as though they would grasp each individual in the audience and compel him or her to listen. The voice is clear and penetrating, though now and then it seems to me to take on

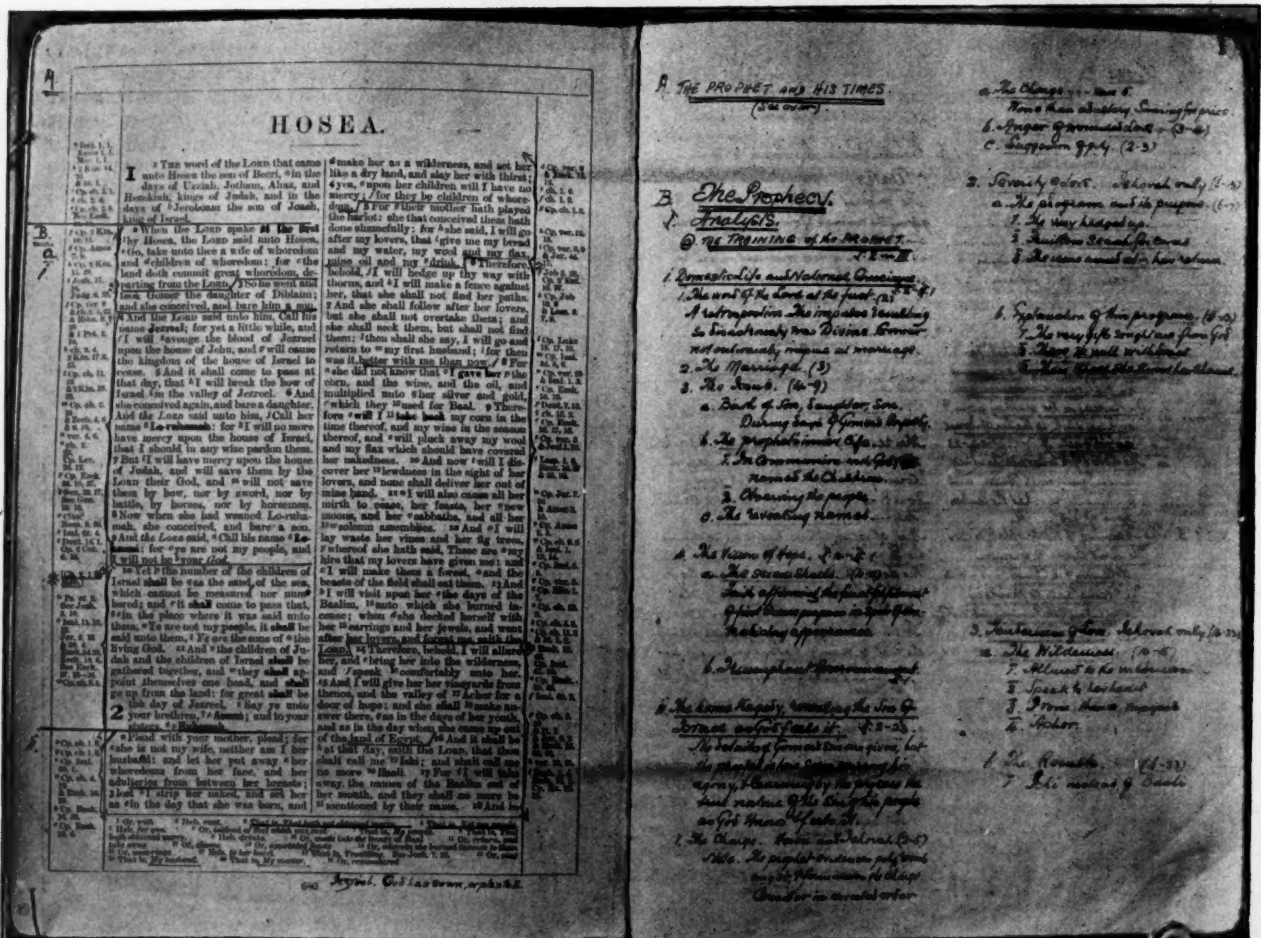
a challenging and almost harsh tone, but it can be, and usually is, sweet and compelling and as respects both pitch and volume he has the range essential to effective oratory. Certainly, while exception might be taken by many to certain of his Biblical interpretations, even his critics are as a rule held spellbound by his distinctively sermonic work.

I have seen him hold and sway audiences packed into the greatest city auditoriums, every member of which seemed to be following with breathless interest the course of the speaker's thought,

swept on by his argument. For he is a logician and at times he is a rhetorician, coining brilliant epigrams and sentences of great literary beauty. And yet behind metaphor and simile is always a strong body of thought. Campbell Morgan's intellectual virility has not been duly appreciated. He is a thinker and a scholar, but he is quick as lightning too in debate, and he can bring to bear on the instant ample resources in the way of a flashing wit, and even of biting sarcasm, of a well-stored memory and a rich endowment of common sense.

Such is Campbell Morgan on the platform, but if you know him only there, you do not know the man. His human side has also been a discovery to many, even to Rev. R. J. Campbell, who had to come to America and be entertained in Mr. Morgan's home before he realized what manner of man he is. Diffident, often unresponsive in the presence of the chance acquaintance, apparently even brusque at times, not because of aversion to the common man, but because of constitutional peculiarities, Mr. Morgan is a different being when he unbends in the midst of a group of friends. Out come then the string of stories, the genial badinage and the playful comment on men and thing. He is no ascetic, and the only kind of sainthood to which he aspires is that of the New Testament type. He hates cant and sham and shop talk out of season and likes a rollicking good time.

But to see him when he is most human, one should drop in upon him in his pleasant home at Northfield, when he is frolicking with his four children on the



How Mr. Morgan studies his Bible—a sample page from the Minor Prophets

velvety lawn or playing with them a lively game indoors. It is a pretty, though not pretentious dwelling, which he owns on one of Northfield's pleasant streets. It has to be reasonably large, for his aged father and mother, as well as his little brood of children, live there, and there are often others coming and going. Mrs. Morgan, a sunshiny little woman, administers efficiently the affairs of her large household. Almost the first sight which greets the visitor as he opens the front door is the word "Welcome," while in a conspicuous corner of the hall is a revolving bookcase packed with novels, kept there, as Mr. Morgan jokingly says, to shock the attendants on the summer conferences.

Upstairs in a large room, with windows opening to the east and south, is Mr. Morgan's study, fairly well supplied with books. On one shelf are the English and American editions of his own books, now twelve in number, beginning with *Discipleship* and ending with the *Crises of the Christ*, recently from the press. He says that authorship is not particularly congenial to him. He was rather driven into it, but the sale of his works in both countries shows how effective he is as a writer. On the walls are framed testimonials from his English congregations, pictures of groups of fellow-Christians in England, and in a conspicuous place a photograph of Mr. Moody. When he wants to dictate to his secretary he stamps on the floor, and up she comes from the room below, which he calls his office. He is a most systematic workman, following a time card for each day and determining his appointments as far in advance as possible. He writes daily in his diary, and can tell you any night just how many addresses he has made and how many letters he has written during the year up to that time.

The habit of regular study Mr. Morgan observes, so far as possible, when he is away from home delivering his lectures, and he foregoes many social opportunities because of the claims of his books upon him. His method in beginning the study of a new subject like the *Minor Prophets* is first to read a given book through, using always as the basis of his examination the text in Moulton's *Handbook*. Then he prepares his own tentative analysis, and after that reads the commentaries ranging from Pusey to George Adam Smith. Then he revises his analysis and gets ready to face the classes.

When on the train he confines his reading mainly to stories, of which he devours a great many in the course of the year. His one recreation is golf, but some people who have played with him think that he might profitably take a little more time each day from his books for practice.

To his Northfield home Mr. Morgan returns as often as possible during the year. He is not fond of the itinerant side of his work; he would still prefer a regular pastorate, but he feels today, as he did two years ago, that the demand for his work is the call of God. Last winter, for instance, he was able to accept only one out of every hundred invitations. Influential as his work has been the past two years over multitudes, it has not been without its personal re-

turn to him. Unquestionably, he has broadened as well as deepened. But it will never be possible to affix any tag to Campbell Morgan. His is an original mind, and the only thing which we can safely predict of him, as the years go on, is growth in the personal life of the Christian, larger confidence in the fundamentals of Christianity and greater effectiveness as a chosen teacher of God to this generation.

In order that Mr. Morgan's own views and judgments might be more definitely set before the readers of *The Congregationalist* he was asked to submit to a bit of an interview and cheerfully complied, as the following questions and answers show:

1. *How does American religious life compare with that of England: (1) as respects home religion; (2) as respects the interest in the unsaved; (3) as respects differentiation from the world?*

I am very much inclined to say in answer to this question what the boy said, "Comparisons are odorous." I feel that it is never quite fair to make a comparison; indeed, one of the facts borne in upon me from my experience of life here, is that two persons may make a comparison, and arrive at quite opposite conclusions, which are both absolutely correct.

Perhaps I ought to explain this statement. Let me do it by giving one illustration of what I mean. I have known English brethren return from a visit to this country, and tell us at home that the denominational spirit was not accentuated here in anything like the degree in which it is in the old country. Then it has been reported that the cleavage is far more marked between the denominations. Now there is a sense in which both these reports are true. If a man touches the ministry here, he will find that ministers change from one denomination into another, apparently without any straining of their own ecclesiastical convictions, or any remark being made by outsiders; indeed, it is constantly occurring, and it would appear therefrom as though there were far more spirit of union here than exists in England, where ministers very rarely pass from one denomination into another; and where, if they do, it is a matter of note in the religious press.

On the other hand, if the visitor has had anything to do with the churches in this country he has found a spirit of denominational exclusiveness which has practically ceased in England among the Free Churches.

This introductory preamble will show my

reluctance to answer this question, or at least, reveal in what measure I feel any answer of mine is to be relied upon. Taking the points named in their order:

(1) I am inclined to say that home religion here is not nearly so strong as it is in England; for the very simple reason that there is so much less home life than in the old country. The system of living in hotels and apartment houses appeals to me as being detrimental to the highest interests of the family. This view may be due to insular prejudice, but I think it is based on a recognition of divine purpose.

(2) With regard to interest in the unsaved, again I feel it difficult to find a reliable basis for a just comparison. So far as I am conscious of the general consciousness of the Church, I should say that in the old country there is at the present moment a movement towards definite evangelistic work, which is more marked than that which exists in this country. If a comparison were based upon certain phases of the Church's life, I should say that proportionately there is a larger number of ministers in England who are evangelistic, than in this country. On the other hand, I have been very much impressed with the work done here by such missions as that of Water Street in New York city, and the Pacific Garden Mission in Chicago. These are but types of a large number of missions on definite spiritual lines that are reaching the outcast. I think that proportionately there is much more work of this kind here than in England.

To return again, I find that definite evangelistic work of a sustained nature at great centers is better sustained in England than here, as witness specially the work of the Wesleyan Methodist Church in the old country.

And yet once more I am inclined to think that in the Bible Conferences which are multiplying in this country, the note of interest in evangelistic work is more marked than that in the conventions in the old country. Perhaps this answer will further illustrate what I say about comparisons.

(3) As respects differentiation from the world, I am inclined to say that the old formula of "six of one, and half a dozen of the other" applies. Of course everything depends upon what is meant by worldliness. Some of the evidences of worldliness are more pronounced on this side; while on the other side, other evidences are in turn more noticeable. The spirit of worldliness, which is that of life conditioned by things material and temporal, instead of by those spiritual and eternal, obtains on both sides the Atlantic in the churches to an alarming degree.

A Corporation with a Soul

(Continued from page 327.)

ished wages would not be raised more than ten cents per week, the whole matter seemed to appear in a new light, and those who had imagined that they preferred the same money in wages said, "Guess the company is all right in what it is doing."

"Does it pay?" was another question asked the manager.

"I do not know. I do not look at it in that way, or raise that question."

Those, however, who know manufacturing villages where nothing of the sort is done for the workmen, where nothing save the wage binds workman and employer together, where there is suspicion in the office and ill-concealed hostility in the mill, where controversy is frequent, and discontent constant, are not at a loss for an answer. The very appearance of the workers as they swarm out

from their toil is an eloquent tribute to the management of the company and to its welfare institutions. The sullen look is lacking; they are healthy and happy. They rarely seek employment elsewhere—an examination of the pay-rolls a few years ago showing 88 men who had been employed by the company over 20 years each, 44 over 30 years, 15 over 40 years.

This company is building for the future and in the boys and girls now in the kindergarten, in the library and at the ball games are the future employees at the works. If their homes be made good and their minds and hands trained to work skillfully and accurately years hence a rich harvest will be gathered from this liberal sowing in the spirit of brotherhood.

These successful experiments in good will demonstrate to the writer that it is possible for a corporation to have a soul. A visit to the works of this company is a better sermon on the Golden Rule than those usually preached in the churches.

2. What is the chief lack of American religious life?

Life.

3. Have you found any one section of the country warmer religiously than any other?

Again I should be inclined to ask for your definition of warmer. If by the term emotional is meant, I certainly have felt from my somewhat brief visits to the South that the type of religion there is more emotional than in the North, whether East or West. I am not sure, however, that this kind of warmth produces the best type of Christian character. Personally I am always inclined to favor plants of hardy growth, rather than exotics. If I may be allowed a very personal reference, I should say that I feel my best work has been done among the people that were not so easy to reach, but that being reached, responded upon the basis of a convinced reason, rather than an excited emotion. This answer

may reveal personal predilections, but I take it, those are what you desire.

4. As you have observed Congregationalism throughout the country, how does it seem to you to compare with other denominations?

May I answer this question by telling you a story? Many years ago a fashion obtained among ladies in England of wearing bonnets that were so very small they could hardly be discerned on the top of the chignons which were then in vogue. It is said that Mr. Spurgeon was once asked to preach against the foolish fashion, and in the course of his sermon he remarked, looking out over his congregation, "I have been asked to say something against the bonnets that the women are wearing, but for the life of me I cannot see any." I leave you to make what application you see fit of this little story.

5. Along what lines is a revival likely to come?

The form of the question makes it somewhat difficult if not impossible to answer. I cannot tell along what lines it will come. I am, however, perfectly convinced that a real awakening of spiritual interest in the masses of the people, issuing in their return to vital religion, will come from the church's rediscovery of the true meaning of the cross of Christ, and response to all its claims. I feel that Dr. Denney's book on The Death of Christ is epoch-marking and epoch-making. When from our pulpits the great Biblical truth therein discussed is pronounced with the note of authority and in the power of the Spirit of God, there will be born anew in our churches the great passion which is always propagative. While very strongly believing that one of the certain notes of revival will be ethical, I am convinced that this will be the outcome of individual relationship to Christ and his cross, rather than of education from which the cross is absent.

Our Readers' Forum

The Great Need at Northfield

Attendance at the recent conference at Northfield has revealed to me the breach between the Northfield teaching and that of our best theological seminaries today. To one who believes that it is possible to combine the deepest spirituality with the best modern scholarship, this lack of such a combination at Northfield is disappointing. I heartily appreciate the great excellencies of the Northfield conferences, their earnest spirituality and strong evangelistic spirit, and I have received great help and blessing from many of the addresses there. But I also believe in progress and scholarship and my sensibilities were jarred frequently by the flings, which some of the speakers indulged in, at theological seminaries and professors. The hope and expectation has been expressed that under the guidance of Mr. William Moody, himself a Yale graduate, Northfield would make healthy progress and welcome and absorb the best results of modern scholarship.

The outcome is disappointing to those who believe that one of the greatest needs of the day is the reconciliation between scholarship and traditional religion, or the spiritualizing of scholarship and the intellectual enlightenment of religion. Whatever may be true of the Student's Conference, the General Conference seems to keep the same type of speakers from year to year. Only those who are known to represent one line of belief are invited to speak, viz., those who are opposed to the Higher Criticism and who hold the premillennial view of the second coming of Christ. Theological professors, with the exception of a few old men like Dr. Weston, are not invited. There are many of us who would like to hear from the Northfield platform such strong, scholarly and spiritual men as Professors Clarke of Colgate and Sanders of Yale, Presidents Hall of Union and King of Oberlin. It would be to the mutual advantage of both our theological seminaries and Northfield, to have cordial and helpful relations established between the two. The seminaries are inclined to be too intellectual and scholastic and to foster the critical and questioning spirit. They need more to emphasize the inner life, spiritual power and devotion to Christ, as Northfield does.

But, on the other hand, Northfield is too narrow, conservative and one-sided. It might make itself a far greater power for the future years by cheerfully welcoming the assured results of modern Bible study and adapting itself to the thought of the modern age. President King in his book, *The Reconstruction of Theology*, has clearly, and I think convincingly, shown the great advantage of the newer view of the Bible over the old and the gain to theology from the adoption of the idea of evolution.

What does Northfield gain by resisting this new light and knowledge?

Rev. G. Campbell Morgan's exposition of the minor prophets was lucid, earnest and spiritual, but the value of his teaching fell in the estimation of many of us when he asserted so strongly and emphatically his belief in the literal restoration of the Jews to Palestine and that a large part of the prophecies, such as that of Zechariah, await exact outward fulfillment in the future by the visible appearing of Christ and the restoration of the Jewish nation, instead of by the spread of the kingdom of Christ which is now going on throughout the earth. Thus he goes back and tries to revivify the husk of the prophecy, instead of taking the spiritual essence of it as fulfilled in the Christian Church. He is so sane and clear-sighted in most respects that it is a disappointment to have him take this narrow and hard-and-fast interpretation. But his application to present times, or the "permanent message," is usually strong and suggestive.

Those of us who have received a modern theological education cannot help wishing that we had some gathering similar to Northfield and combining its advantages with a strong list of speakers who represent the best advance along religious and theological lines. Northfield might still adapt itself to this need. If it does not, I fear it will wane in prestige and usefulness, and some other gathering will have to be established which will give to ministers and Christian workers the mental quickening and the spiritual growth which they seek to gain during the summer vacation.

A YALE GRADUATE.

Another View of Northfield

From my point of view Northfield is too intellectual, with too many good sermons and too few celebrations of the holy communion, and opportunities for the people to pray individually.

C.

A Pilgrim Church Ignored

How to recover lost ground is always a problem. How to fill a complete series of blanks in a Year-Book after its publication belongs to the same list of hard things to do! The new book is at hand, with all its store of data, much of which might make one's heart rejoice; but there is no joy in this direction. Just what it is best to do in the great disappointment felt by Pilgrim Church in this city, in having no record behind its name, is the question!

Not a blank is filled, not a suggestion of data, if one desired to know of our progress or aims, or if a stranger should make inquiry

of the church of our name in this city. The only sign of Pilgrim Church, is its name on the list!

There may be a palliation of this disappointment and a relief from its loss to us, if the brethren in the ministry will remember that we are not extinct, and this, in respect to inquiries that may be made concerning our churches in the South. Our existence, to a large degree, must depend on the loyalty of people who come from other sections to this region. Cosmopolitanism is illustrated by the fact that in almost any service it would be easy to call up a dozen states by representatives; states, territories and even countries. This is true of any of our churches in manufacturing districts.

This notice is not intended to convey any censure to the industrious collector of the multitude of statistics in the Year-Book. It is appealingly explanatory. Our blanks were all properly prepared and sent. Evidently they were never received in Boston. Something or somebody was at fault.

JOHN H. FRAZEE,
Pastor of Pilgrim Church.

Knoxville, Tenn.

[The state registrar probably could tell Pastor Frazee what became of the statistics he furnished, if he mailed them to the correct address. Twelve churches in Tennessee, and 489 in the whole country appear in the Year-Book in as blank dismay as this Pilgrim Church. Registrars in states where such blanks are numerous should be asked at the coming state meetings to give the reasons why the condition and work of the churches are not reported in the Year-Book.—EDITORS.]

Irreverent Responsive Reading

Why do some of our best ministers conduct responsive readings so poorly? Our own pastor reads distinctly, neither hurrying himself nor making the people hurry. During the vacation a stranger filled the pulpit, and in his reading he was deliberate and reverential, bringing out each thought as beautiful and precious. He made us feel that the responsive reading was from *God's word*. The minister who came next reminded me in his reading of the click of the typewriter, not an atom of expression or reverence. A minister who came still later read with more expression, but always began his verse before we had finished ours, so that we had to omit the closing words or else be reading at the same time with him, and different words. Another read in a sing-song manner at lightning speed. Also many ministers seem to forget that there is anything sacred about the Lord's Prayer.

G. W. B.

The Home and Its Outlook

Good-By

(To a child)

Good night, and wings of angels
Beat round your little bed,
And all white hopes and holy
Be on your golden head!

You know not why I love you,
You little lips that kiss;
But if you should remember,
Remember me with this:

He said that the longest journey
Was all on the road to rest;
He said the children's wisdom
Was the wisest and the best;

He said there was joy in sorrow
Far more than the tears in mirth,
And he knew there was God in heaven,
Because there was Love on earth.
—Rennell Rodd, in *Myrtle and Oak*.

The Charm of Shabby Things

BY GRACE HODSDON BOUTELLE

Well-regulated approval of the obviously admirable sometimes palls. We turn wearily from perfection to find that imperfection has a perversely lovable way of claiming our willing allegiance. Possibly herein lies the secret of the fascination of certain kinds of shabbiness. There are houses so flawlessly beautiful that one must pay instant homage, but there are other homes where every time-worn bit of furniture greets you with a welcoming caress; where the carpet is hospitably napless in certain runs made by the drawing-up of chairs to the hearth through years of cheery gatherings. In such a house it is immaterial whether the intrinsic value of the household gods is small or great; whether they are of interesting antiquity, or designed in the most hopelessly inartistic period of the last century; all incongruities are harmonized because they have sprung out of the family needs as naturally and companionably as the whiteweed and the clover push up side by side in the fields.

Many of us are fain to indorse the view of a little girl I once knew. She never could believe that the prince and princess in the fairy-tale could have "lived happy ever after"—"cos you know, muvver, vey couldn't be cozy in a palace wiv ev'sing smooov, an' shiny an' homesick." Accordingly, she always tried to rub out the end of the story with her fat little hand, saying scornfully:

"Vey made it up—I'll tell you what was truly true; vey runned away from ve palace an' wanted to find a teenty-tonty house—an' it was our house, an' we said, 'Tum wight in!' an' ven we all lived happy togedder."

It is a restful satisfaction to realize that we need not be rich to offer our friends the very ambrosia of hospitality; perhaps that very corner that we hope to change and make less shabby some day, may have for some welcome guest a peculiarly compelling charm. This was delightfully true of a house I remember, where two girls often spent long, happy afternoons together. In the simple plainness of the rooms there was nothing to distract or hamper girlish dreams. It gave

the necessity that made the two rich in creating their own resources, and held them in the quiet of an atmosphere made for busily scribbled fancies, congenial silences and wonderful glowing plans. And so it came about that when the house burned down later, the girl who had not lived there could not be reconciled. The family themselves soon grew fond of the new home, but years after the girl whose home it had been made gentle fun of her friend because she never passed the site of the former house without mourning that she should never again walk over the dear sagging floors, or trace the zigzag vagaries of the cracks in the ceiling, lying on the hearthrug in the twilight before the glow of a fire so bright that the little open stove seemed the most desirable of fireplaces.

There is a little, old hotel that a few of us know. We grumble at its inconveniences sometimes, but if a well-meaning *genie* should overhear us and whisk it away, leaving a model palace of luxuries to replace it, instead of thanking him, we should sit us down and weep as heartbrokenly as disappointed children might.

In a place so wildly fresh and roughly, exhilaratingly beautiful, luxury would seem a garish impertinence; it is blessedly better that there should be no orchestra to frighten away the happy echo brought from Pleasant River of the quiet dip of the paddle, the splash of a beaver or the invisible rush of a frightened deer—no electric lights to dazzle into oblivion the memory of standing high on Ore Mountain looking across the valley at the great couchant mountain shapes beyond, and seeing (what one may see who looks long and intently) the wondrous outlining of their amethyst translucence by a narrow ribbon of silver light against the paling afterglow.

Best that the homeliness of the dear, queer, old hotel should grow and deepen as it has grown and deepened through all its simple-hearted years. What need of embellishment here? There is beauty enough and to spare—the untrammelled loveliness of the Iron Spring and the Pleasant River and the Ore Mountain.

And the charm of the shabby home lives under corresponding conditions. There must be a never-failing spring of self-forgetful cheeriness; a quiet stream of perfect understanding, where bright words and happy silences may float and follow the bends and curves of its clear, winding beauty; and above all, it must have refreshing heights where those may climb who will for glimpses of the sunset and that fine penelling of radiant silver whiteness that keen and patient eyes may see beyond the mountain line.

About Women

"I have to talk about women," said Mr. Dooley. "Do ye know anything about them?"

"Nawthin'," said Mr. Hennessy. "I've been livin' with wans so long that she looks like me, but she's as much iv a gamble to me as she iver was. I know what she'll do. She'll do what I tell her to do

if she plazes. But I can niver more than guess what she's thinkin' about.—*Collier's Weekly*.

Nancy's Renunciation

BY ZEPHINE HUMPHREY

Nancy stood in a corner of the family pew, singing softly under her breath. She felt very sad and lonely. That is the reason why she sang softly. To have kept silence altogether and let the waves of desolation break over her would have been unbearable; while, on the other hand, to have given voice to a joyous outburst would have been of course impossible. So she sang softly, letting the clear tones of Mr. Brainerd's tenor ringing out behind her, and Miss Amanda's contralto, measured and rich and grave, support her own small soprano and sooth and comfort her.

Tomorrow Nancy was going away, even tomorrow. What did it matter that seven years ago she had unaccountably happened to get herself born in an alien city, afar from her valley? It was all a mistake. She ought to have been born in the valley. And the valley was her home. How miserable every year, in the full tide of high companionship with West Mountain and Green Peak, to be haled away to the city again, the dreary, alien city, in search of education! Nancy lifted her chin and looked wistfully towards the southwest window of the little church, behind which she knew West Mountain was standing, big and solemn and gray in its autumn bareness. She could almost fancy she heard it joining in, too, in the hymn, in a voice that was grander even than Miss Amanda's contralto.

Besides her mother and—Nancy meant it reverently—besides her mother and God, Nancy had hardly two better friends in all the world than West Mountain and Green Peak. What their companionship meant to her was a thing not to be talked about, partly because the dictionary has not yet provided words for every experience, partly because who would want to use them if it had? West Mountain and Green Peak, understanding the matter, preserved an inscrutable silence. Nancy followed their example.

A few nights ago she had had a thrilling experience. Sitting on a footstool in the library after tea, undressing Susan the doll, she had dreamily listened to her mother reading aloud to Ethel from *Paradise Lost*. The great march and rhythm of the lines was all that claimed her attention. She was thinking most about the worn condition of Susan's shoes. Suddenly, however, these words smote her consciousness and called it imperatively into life:

From their foundations, loosening to and fro,
They plucked the seated hills with all their load,
Rocks, waters, woods, and, by the shaggy tops
Uplifting, bore them in their hands.

O, why! She let her hands fall in her lap, and gazed fixedly across the room. Then a shiver went through her, a wave of sheer exultation. She caught Susan to her breast to break the force of the emotion. That was West Mountain and

Green Peak; she knew it, she knew it. Glorious! A little later she stole out to look at them, calm and great beneath the stars. It seemed to her she had never known such reverence for them before.

And now she was going to leave them. She settled back into the pew after the hymn was over, and crossed her feet. The minister was about to read the Bible. Would he choose a comforting chapter? No, not very. The lunatic boy, falling into fire and water, was depressing if anything. What a pity! When her need was so great! Ministers ought to know. Suddenly again, however, as in the reading of *Paradise Lost*, her attention was seized and held.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

During all the rest of the reading, during the long prayer (sad confession!) and during the sermon, Nancy heard nothing at all. She was busy thinking, where she would have it placed. It should be West Mountain rather than Green Peak she decided at once, because the quarries on Green Peak were needed at home, and besides, Nancy did not want to be partial, yet she did love West Mountain. At first she thought of course she would have it with her, right in her own street; but to save her life she could not find room for it. There had once been a vacant lot next door, but that was being built up now. Down at the end of the street, visible by putting one's head out of the window, was an open square. Well, yes; but the trolley ran through it. Nancy would not like to have West Mountain tunneled.

Even when the service was over, and she went musingly down the aisle, out into the November sunshine, she had come to no certain conclusion. Only her main purpose was firm. It strengthened her to endure with some show of composure the awful, annual ordeal of saying good-by. She escaped from the caressing hand of Miss Amanda, and buried herself, sobbing, in a corner of the carriage. Her people! Her mountains! How could she leave them? Ah, not at all her mountains. She remembered and was still.

Immediately after dinner she took Susan (Susan, being gifted with a great reserve, never desecrated the serious moments of life), and climbed far up the hill behind the house approaching towards West Mountain. It was going to happen now. Little did the tranquil valley lying beneath her, all moving light and shadow, dream of the coming change. Little did the far-off city dream of it either, soon to be startled so. Ah, there would be surprise in many places today. Erect on a broad, flat stone in the midst of the high, open pasture, with West Mountain looming above her, Nancy stood and solemnly stretched forth her hand. Her face was grave and earnest. In another moment the great deed would be done.

A moment! Even on so small a hinge the destiny of mountains and valleys may turn. Did no one feel the thrill, first of apprehension, then of relief, run through West Mountain as it remembered the pain of its ancient upheaval in the days of the heavenly war, and reached down with mighty fingers to clutch the under-

earth? Nancy sat down on the rock and clasped her hands about her knees. She had not realized it was so big, West Mountain. Her plan of having it transported to the express office to await her coming seemed suddenly inadequate. The express office was in a very narrow street. Moreover, who could calculate how much of the surrounding country might be transported too? The pasture in which she sat with Susan of a surety. That was part of the mountain. Nancy caught her breath in dizzy rapture at the thought of such progress through space. Wonderful—glorious! She half sprang to her feet to give the word of command. But the thought of her mother's dismay stopped her. Poor mother, running from the door and holding up impotent hands towards West Mountain sailing mightily down the wind with a little girl and a doll looking calmly over the edge.

Moreover again, the valley. Nancy tried to picture it with West Mountain gone, a great yawning gap in its side, the wind and the snow rushing in. She shrank from the very idea. Then a realization of her utter selfishness came over her, and she buried her face in her hands. She could not do it; O, no, she could not do it! The valley needed West Mountain more than she needed it. To take it would be wrong. The disappointment pierced.

Nancy had never heard of renunciation; or if she had, in listening to sermons, she had not understood. But the solemn feeling was as strong within her that afternoon on the hillside as ever in the breast of devoted acolyte of old. She rose to her feet slowly after a time, and stood looking out over the valley, with her back turned to West Mountain. Green Peak towered before her across the way. Other mountains loomed blue. Beneath her lay the autumn fields, gray and very still.

"I will not take it," she said, gravely, reassuringly, with a long-drawn sigh.

And when she turned to go down the hill, with Susan under her arm, there was a vastness within her like West Mountain itself.

The Strain on Parents

"What is mohair, mammy?" asked Sally Peterson Jones, looking up from her slow perusal of the newspaper, and keeping her place on the page with a dusky forefinger.

Mammy Jones began to rock faster. "You know w'at hair is, I s'pose, don' you?" she inquired.

"O yas'm," responded Sally, promptly.

"Well, den, does you know w'at a mo is?" asked her mother, rocking still faster.

"No'm," admitted Sally, with great reluctance.

"Well, chile, yo' can't 'spec me to take de place ob a natchel hist'ry ob animals fo' you," said her mother, calmly, allowing the rocking-chair to slacken its speed. "W'en you've hunted up de mo in one ob your school-books, an' know jes' what he looks like, come to me, an' I'll 'splain de rest. But chillen mus' und'take some work on dere own eddication, shorely. 'Tain't right fo' payrents to do it all."—*Exchange*.

Politeness is a sort of guard which covers the rough edges of our character and prevents their wounding others.—*Joseph Joubert*.

Closet and Altar

GOD'S FELLOW-WORKERS

There are diversities of workings, but the same God, who worketh all things in all.

Sereneness will never come to me in this world. Yet I have such possibilities of calm! But it would be very selfish to sigh for quiet when it is a most undeserved blessing that one is permitted to work, to be a co-worker with God.—*Gail Hamilton*.

Whatever we beg of God, let us also work for it; if the thing be matter of duty or a consequent to industry. For God loves to bless labor and to reward it. And therefore our blessed Saviour joins watchfulness with prayer; for God's graces are but assistances, not new creations of the whole habit, in every instant or period of our lives. Read Scripture and then pray to God for understanding. Pray against temptation: but you must also resist the devil and then he will flee from you. Ask of God competency of living: but you must also work with your own hands the things that are honest, that ye may have to supply in time of need. We can but do our endeavor and pray for a blessing and then leave the success with God; and beyond this we cannot deliberate, we cannot take care; but so far we must.—*Jeremy Taylor*.

There is a natural wretched independency in us, that we would be the authors of all our own works, and do all without Him, without whom, indeed, we can do nothing. Let us learn to go more out of ourselves, and we shall find more strength for our duties, and against our temptations.—*Robert Leighton*.

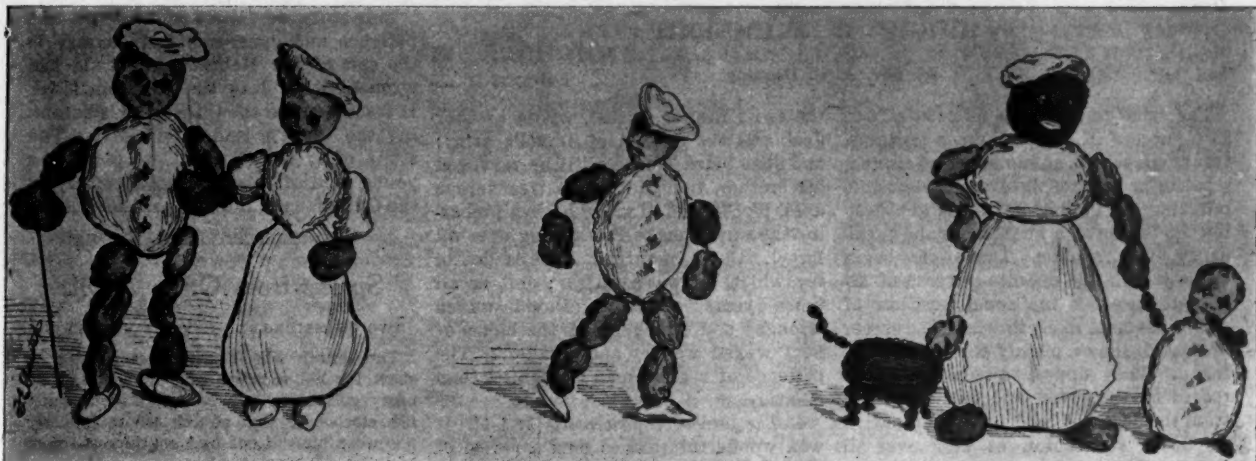
Daily our lives would show
Weakness made strong,
Tollsome and gloomy ways
Brightened with song;
Some deed of kindness done,
Some souls by patience won,
Dear Lord, to thee.

Thus, in thy service, Lord
Till eventide
Closes the day of life,
May we abide.
And when earth's labors cease,
Bid us depart in peace,
Dear Lord to thee.

—*Edwin Pond Parker*.

One of the principal rules of religion is, to lose no occasion of serving God. And since He is invisible to our eyes, we are to serve Him in our neighbor, which He receives as if done to Himself in person standing visibly before us.—*John Wesley*.

Lord we desire Thy service more than anything our life can give. To live with Thee, to work with Thee, to share Thy joy and do Thy will, is our heart's deepest aspiration. Give us strength and courage for the work with which Thou hast entrusted us; and patience for the hours of waiting when we cannot see Thy plan for others or Thy will for us. And keep us in communion with Thy Holy Spirit and in love and charity with all our fellowmen, for Jesus' sake. Amen.



For the Children

The Fruitee Family

BY MARY ALDEN HOPKINS

Starchbox Villa, Cupboard Lane, Pantryville, had been the address of the Fruitees ever since they could remember—which was less than a week. The cook made Mr. Fruitee one evening out of evaporated peaches and apricots and raisins and almonds, with wire for bones and muscles, and then she hurried to finish Mrs. Fruitee lest he be lonely. As soon as Mrs. Fruitee joined her husband they went to housekeeping in Starchbox Villa.

The next evening Master Nutty Fruitee came and when Baby Fruitee arrived their happiness was complete. As sweet as a peach was Baby Fruitee and they called him Peachie.

There were two other members in the family: Mammy, the nurse, and Prunie, the dog. Prunie belonged to the cherry-prune breed, which is superior to the ordinary prune dog. Mammy was an excellent nurse; when Peachie cried she stuffed the corner of her candied orange peel apron into his mouth to soothe him—so simple and effective a method

that the wonder is more nurses don't adopt it.

Master Nutty Fruitee was a source of anxiety to his family. Not only did he smoke innumerable clove cigarettes—and every one knows how they undermine an evaporated constitution—and drink whole bottles of vanilla extract, though a teaspoonful was all his mother allowed him—for if that is enough for a whole cake it is surely enough for one Fruitee—but worst of all he stayed out late at night.

One night Mrs. Fruitee heard the wolf-mice squeaking in the distance when she knew that her son was two shelves from home. The poor lady grew quite shrivelled with anxiety.

"Don't get yourself into a stew, my sweet creature," her husband begged. "You know a stew has been fatal to many a Fruitee."

Mrs. Fruitee was fast shrinking into a small hard lump from terror when in the distance she espied her son closely pursued by a ravenous wolf-mouse. Poor Nutty would have perished miserably had it not been for Prunie. That brave dog fought off the furious beast until his master reached the house, and then

dashed in, leaving behind him one current from the tip of his tail!

The next morning the Fruitees moved away from Starchbox Villa, and it is fortunate that they did, for it is doubtful if Mrs. Fruitee would have been able to endure another such night. The cook, who had made them, carried them all into the dining-room and set them up in a row on the table.

"It is Priscilla's birthday," she explained, "and you are a birthday gift." But they had no idea what she meant.

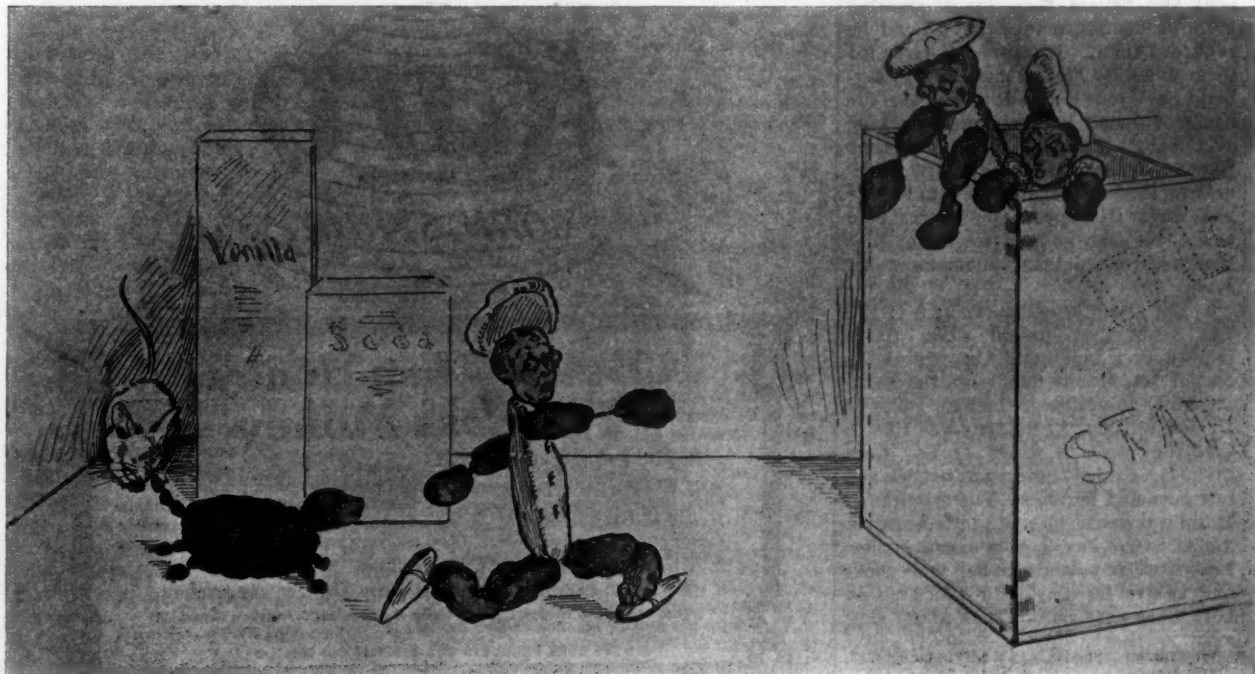
She Took No Risks

A bright four-year-old, living on the second floor of an apartment house, often went down to visit the first floor family, who made much of her and kept her as long as they could.

Little Katharine's mother had occasionally to go after her and one time when they had gotten back to their own rooms, she said, "Katharine, you mustn't tell Mrs. White every time that you will come again. I noticed that you did it yesterday afternoon, too. You must wait until they ask you."

"I'm 'fraid they'll forget," returned Katharine, seriously.

G. W.



Winning a Kingdom*

By Rev. A. E. Dunning

The same qualities are as necessary to gain success in carrying on a business, teaching a school, administering a church, securing a practice in law or medicine, pursuing any calling in life, as in attaining the throne of a kingdom or the presidency of a republic. Those who begin earliest with the definite purpose of fitting themselves for some position of power are most likely to win. The career of David shows plainly the steps to be taken. They appear distinctly in the record of the seven and one-half years from the death of Saul to the coronation of David at Hebron as king over all Israel. His story shows us:

1. *The power of faith in God* [2 Sam. 2: 1-4]. The way to the place for which David had been anointed years before seemed open after Saul and Jonathan had passed away. Yet it would have been easy for him to make an irretrievable mistake by assuming authority before the people were ready to trust him. He turned to God asking earnestly, "What shall I do?" The answer, which would naturally come to the prayerful mind seeking the best good of the people, was that he should go to his own tribe, live in its principal city and make himself so useful to the people that they would realize their need of him. This he did, and in due time the leaders came to him and chose and anointed him king. The wise man puts at the disposal of those whom he would serve all that he has learned and waits for them to appreciate it. That is the wisdom which comes from God, and trust in him gives one confidence to answer his summons to duty.

2. *The power of kindness* [vs. 5-7]. Only one tribe of the twelve turned to David. He might have demanded the allegiance of others and thus might have lost all. But he chose a better way. The first overtures he made were to the men who had done a brave deed to show their loyalty to his dead rival. He sent a message to the Jabesh-Gileadites who had buried Saul, and praised them for it, assuring them of his desire that they should be rewarded for it. He opened the way for them to accept him as their lord by saying, "Saul your lord is dead, and also the house of Judah hath anointed me king over them." They did not at that time respond to his invitation, but the kindness he showed prepared them to receive him when the opportune hour should come. No man loses by a spirit of wise kindness toward those whom he would serve.

3. *The power of patience* [2: 8-4: 12]. The years that passed while David reigned over Judah and Abner ruled the rest of Israel, with Saul's son the nominal king, only suggest the wise policy of David's waiting till the time was ripe to take the place to which he had been divinely called. There were battles and intrigues and murders. The strength of Israel was again and again pitted against Judah. One day it was a contest between twelve young men for Ishbosheth and twelve for David, in which all on both sides were slain. Then Abner slew

the swift runner Asahel, whose brother Joab was the general of David's army; and Joab bided his time till he revenged his brother, though it was a treacherous deed, for Abner fell while he was preparing the way to make David king over all Israel. David mourned Abner's death, for which he was guiltless; but in all those years of war "David waxed stronger and stronger, but the house of Saul waxed weaker and weaker." The patience of a great man is mightier than an army.

4. *The power of generosity* [5: 1-5]. It was wonderful that so long a period of strife did not so embitter the tribes opposed to David that they could not choose him as their king. When their general was slain he so conducted himself that "all Israel understood that day that it was not of the king to slay Abner." David had honored Saul while Saul pursued him. He honored Saul's son in his weakness and avenged his death on those who killed him to make way for David to come to the throne. He never forgot his friendship for Jonathan, whose son he made a prince in his own house. David became king of all Israel by showing himself kingly, till the leaders of all the tribes elected him as their head because they saw that he was the choice of Jehovah.

5. *The power of courage* [5: 6-15]. It was no mere honor, but a great task that was laid on David when he was crowned king of all Israel. His first work was to conquer the fortress Jerusalem and make it his capital. The story is briefly and obscurely told, but we need only to know the situation of the city in which the glory of the kingdom has centered during all its history, to understand that its capture was the deed of a great general. He had prepared himself for the responsibility he accepted. "And David waxed greater and greater; for Jehovah, the God of hosts, was with him."

This story of faith and kindness and patience and generosity and courage is the epic of the Hebrew nation. It has wrought itself into the Christian ideal. It foreshadowed the Christ who is becoming the world's leader and hero. The study of it is calculated to teach the young man of this twentieth century of the Christian era the sure path to success.

Sparks from Other Anvils

TWO QUESTIONABLE USES OF VACATION

The church whose pastor has nothing to show for his vacation save a record of so many golf holes or a collection of so many fish stories, or that church whose minister has worn himself out by a continuous round of summer "supplying," each has good reason for complaint.—*The Chicago Standard*.

AS TRUE AS PREACHING

The next great campaign of our whole church should be in the interest of our church paper. We can never do large things until we have large numbers interested and united for service. We can never have community of interest in the denomination until we have the means of knowing each other and what each is trying to do. We know that the contributors to our mission funds, those who attend our conventions and are vitally connected with our church and its work are those who read the church paper.—*The Christian Leader*.

All have leisure who will.—*Bishop J. L. Spalding*.

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* International Sunday School Lesson for Sept. 13. David becomes King. Text, 2 Sam. 2: 1-5: 10.

The Literature of the Day

Is Socialism the Remedy

Every one knows that the present tendency of economic events moves headlong toward socialism. Enormous gains of the Socialist Party are reported from Germany, and in our own country during the past year, owing to monopolistic greed and arrogance, socialism has made great strides in popular favor. It is, then, with peculiar satisfaction that those who do not believe in socialism as a remedy hear a voice speaking with authority, declaring that there is another alternative, that the present existing society is "sound in its essential elements," and that the work required is along existing lines. Professor Ely is one of the most valuable of American economists because he is able to discuss important social and economic problems in language intelligible to the people. His latest work, *The Evolution of Industrial Society*,* presents in clear English and interesting manner the sanest conclusions of economic science regarding present problems.

The first quarter of the book reviews the evolution of industry to its present condition; from the hunting and fishing stage of primitive society, through the pastoral stage, the agricultural and the handicraft to the industrial stage; discusses recent tendencies and presents statistical results. The remainder of the book considers the problems which confront us. Especially valuable is the author's chapter on Competition. He believes that "competition is a permanent feature of human society," that it is beneficent, that rightly protected and controlled "it furnishes to man the maximum of pleasure with the minimum of pain." The present unsatisfactory economic condition is due to the stifling of fair competition by the private possession and unjust use of natural monopolies. The remedy is the extension of governmental activity for the maintenance of competition.

Most important, in this connection, is the author's discussion of Government ownership of natural monopolies. In answer to the general criticism that our legislatures are too corrupt to be intrusted with such power he makes the obvious, but too often forgotten point, that these corrupt legislatures are the creation of the present system of private ownership, and that the tendency of Government ownership has always been for the improvement of politics. It is private ownership which "puts in office and keeps in office some of our worst municipal wrongdoers." The possession of natural monopolies by private corporations has been used to destroy competition, pervert legislatures, divert the currents of commerce and bankrupt whole communities. The remedy is in Government ownership of those natural monopolies like the railway, the telegraph and telephone, which are necessary to the general public and favor fair competition. The book contains much else of interesting information and discussion. It should be

* *Studies in the Evolution of Industrial Society*, by Richard T. Ely, Ph.D., LL.D. pp. 497. Macmillan Co. \$1.25 net.

helpful in promoting a sound public opinion.

RELIGION

Luther's Commentary on the First Twenty-Two Psalms, Vol. I, by John N. Lenker, D.D. pp. 448. Lutherans in All Lands Co., Minneapolis.

The growth of Lutheran self-consciousness in view of the splendid progress of the denomination finds a new expression in the projected English edition of Luther's works, of which this commentary on the first eight Psalms is the first volume issued. There is an introductory chapter by Dr. Lenker, on the importance of Luther and his writings to the world. The translation is founded on that of Dr. Henry Cole and makes readable English. For devotional use and as a picture of the interests which were foremost in the great reformer's mind the commentary is still of high value. We have not been able to discover from the preface in how many volumes it is hoped to issue this Standard edition, but with its large print and handsome form it promises a large number before it can be complete.

The Well by the Gate, by Rev. M. Woolsey Stryker, D.D. L.L.D. pp. 116. Westminster Press. 75 cents net.

Third in the series called *The Presbyterian Pulpit*, of which we have noticed the earlier volumes. President Stryker has the insight and charm which carry a preacher's words home, and these sermons are good reading.

The Christian Endeavor Manual, by Rev. Francis E. Clark, D.D. pp. 306. United Society of Christian Endeavor. \$1.00.

An epitome of the history, framework, scope, methods and adjuncts of this new world-embracing organization. The bibliography and appendices are particularly valuable.

Studies in the Life of Paul, by Wm. H. Sallmon. pp. 130. Int. Com. of Y. M. C. A. New York.

An excellent analysis and basis of study for a class or an individual. Scholarly yet simple, with a literary finish but practical.

The Road, by C. C. Harrah. Paper. pp. 144. Scott Heights Book Co., Des Moines, Io.

A peculiar and not wholly convincing exposition of Christianity from the point of view that it is the "Road of Jesus." In his effort to simplify the faith the author sometimes mystifies the reader.

Individual Prayer as a Working Force, by Rev. David Gregg, D.D. pp. 147. F. H. Revell Co. 60 cents net.

Studies of prayer in the lives of Scripture characters; sermons in form and earnest in spirit.

Primer on Teaching, with special reference to Sunday school work, by John Adams. pp. 129. Chas. Scribner's Sons. Imported. 20 cents net.

Aims to show Sunday school teachers how to teach what they know to children. A brief but valuable, suggestive, comprehensive manual on teaching by a professor of education in the University of London.

Babel and Bible, by Dr. Friedrich Delitzsch. pp. 167. Open Court Pub. Co. Chicago. 75 cents.

FICTION

Thompson's Progress, by C. J. Cutcliffe Hyne. pp. 354. Macmillan Co. \$1.50.

Mr. Tom Thompson of this story is a case of the survival of the fittest. He has all the qualities which make for success, and also the goad of a great ambition. Mr. Hyne enjoys telling his story and succeeds in making us like his hero and take pleasure in his climb from the mines and the moors to the Englishman's paradise of the peerage. The author carries much of the adventurous ingenuity and humor which made Captain Kettle so entertaining into the quieter walks of business calculation and speculation. It is a remarkable and enjoyable story of character and adventure.

The Promotion of the Admiral, by Morley Roberts. pp. 298. L. C. Page & Co. \$1.50.

Mr. Roberts is an Englishman who writes from the latitude of San Francisco. The sailors' boarding houses and the sailing ships, with the cruel mishandling of the men aboard them, afford him materials for sea pictures.

He has succeeded best in the opening stories which are comedies of the best sort, full of humorous character-drawing and with plenty of vigorous action. The book will do something, we hope, to destroy the conditions of life which have given the American skipper and mate so bad a name in the sea highways of the world. There is only one woman in the book, and its appeal perhaps will be primarily to the men whom it depicts so cleverly.

Under Mad Anthony's Banner, by James Hall Naylor. pp. 394. Saalheid Pub. Co., Akron, O.

The scene is in the Ohio woods in the dark days after the defeat of St. Clair by the Indians. Mr. Naylor has made a careful study of the conditions of the times. There is a good deal of adventure among Indians by two scouts, a love story and a problem are mixed in with liberal hand and there is some rather perfunctory humor between an Irishman and a sailor in Wayne's forces. The book is rather melodramatic but will amuse an idle hour.

The Interference of Patricia, by Lillian Bell. pp. 156. L. C. Page & Co. \$1.00.

A story of Denver which the inhabitants of that enterprising town will hardly accept as complimentary to their political or social life. Miss Bell delights to be international and has brought to the Rocky Mountains an English Baron and Baronet. Her picture of the game of out-throat speculation in which the clever but rather crude heroine finally takes a hand is boldly drawn, but there is a hardness of manner in the book which we find rather repellent.

MISCELLANEOUS

The Training of Wild Animals, by Frank C. Bostock. pp. 266. Century Co. \$1.00 net.

This interesting book tells the story of the life of wild animals in captivity from their introduction to the trainer to their appearance as performers in the arena. One is impressed by the tireless patience and kindness required and by the constant danger which is the background for the careless amusement of an hour. The reader can but admire the qualities which characterize the successful trainer, his power to read the minds of his four-footed subjects in advance and the never-sleeping self-control upon which his life depends. There are many vivid photographs of performing beasts in action.

Crystals and Gold, by R. T. Cross. pp. 192. Published by the author, Eugene, Ore. \$1.00.

The book of a lifelong collector of crystals, written for the followers of that fascinating occupation. It has an interesting autobiographical element and not a little description of localities and adventures. The qualities and uses of crystals are also used as materials for spiritual suggestion. Modest but readable.

The Tour of Doctor Syntax in Search of the Picturesque. A Poem. pp. 266. D. Appleton & Co.

A famous satirical poem, reproduced from the edition of 1817, with thirty-one colored illustrations by Thomas Rowlandson. The publishers have made it a handsome book.

The Woman's Library, Vols. I. and II. pp. 368, 312. E. P. Dutton & Co. \$1.50 each, net.

Two volumes of a projected woman's library. The first contains eight papers on the higher education of women, teaching, journalism, theatrical life, medicine and the work of women as factory inspectors and agents of boards of health. There is much in the book which hardly fits our American conditions of life, but the papers from the English point of view are practical and helpful. The second volume is entirely devoted to needlework, in four illustrated chapters on embroidery, dress-making, millinery, knitting and crochet.

The Modern Chess Problem, by Philip H. Williams, A. C. A. pp. 252. E. P. Dutton & Co. \$1.50 net.

Deals with chess problems and not with games. In his introduction Mr. Williams explains the distinction between these two fields which the chess board offers. He illustrates the modern applications of study in the field of the problem and adds in an appendix, which takes half the space of the book, one hundred problems with their solutions.

Bits from September Magazines

Given a Bad Name

At the close of the passion-play I sought out some of the principal actors, and found them kindly and interesting. To the *Christus* I gave a commission for a carved picture-frame, and this he afterward executed beautifully. With the *Judas*, who was by far the best actor in the whole performance, I became still better acquainted. Visiting his workshop, after ordering of him two carved statuettes, I said to him, "You certainly ought to have a double salary, as the *Judas* had in the miracle-plays of the Middle Ages; this was thought to be due him on account of the injury done to his character by his taking that part." At this the Oberammergau *Judas* smiled pleasantly and said, "No; I am content to share equally with the others: but the same feeling toward the *Judas* still exists"; and he then told me the following story: A few weeks before, while he was working at his carving-bench, the door of his workshop opened, and a peasant woman from the mountains came in, stood still, and gazed at him intently. On his asking her what she wanted, she replied: "I saw you in the play yesterday; I wish to look at you again. You look so like my husband! He is dead. He, too, was a very bad man!"—*Andrew D. White, in the Century.*

Divided in Taste

One morning, as Judge C., of N. County, Virginia, was starting for the town, he was approached by one of his Negroes, who with more or less confusion asked:

"Massa, when yo' goes to de Co't House will yo' git me a license? I's gwine to be mar'ed."

"Married, are you Sam? All right," called the Judge as he hastily drove off. Arrived at the Court House he spent a very busy day, and it was not until he was preparing to leave that he remembered Sam's license and realized that he had not been told the name of the bride elect.

"The old idiot, he never told me who he wants to marry, but, of course, it's Lucinda; he's always making eyes at her." So saying he returned to the Court House and had the license made out in the names of Sam and Lucinda. Sam was the first to greet him upon his return with the inquiry,

"Git my license, Massa?"

"Yes, Sam, you old fool. You didn't tell me who you want to marry, but I remembered how you're always courting Lucinda and got the license in her name."

"Lawd, Massa!" exclaimed Sam, "'taint Lucindy, it's Kyarlina. What's I gwine do?"

"Well," said the Judge, "the only thing will be for me to get another license."

"Massa," said Sam, "did yo' pay anyt'ing fur dem license?"

"Yes, Sam, a dollar and seventy-five cents."

"Will anuther license cos' anyt'ing," asked Sam.

"Yes, Sam, a dollar and seventy-five cents more," replied the Judge.

After scratching his woolly pate for a few minutes Sam replied—

"Well, Massa, I done axed Kyarlina an' she sed 'Yase,' but dere ain't no dollar an' seventy-five cents' diffence in dem two niggers, so I'll jus' take Lucindy."—*Prudence Baxter, in Lippincott's.*

The Ounce of Prevention

Most of the mosquitoes that annoy us are bred near by, often, though unknown to us, in our own dooryards. Any water that is accessible to mosquitoes and whose surface is undisturbed by winds or rapid currents furnishes a breeding place for them, and "wrigglers" may often be found in water standing in old tin cans or bottles, in rain-water barrels,

in pools in the rocks, in roof or street gutters that are not properly drained, in cesspools or in catch basins, in fact, in any place that will hold water for a week or two, no matter how small the quantity, even if only a few teaspoonfuls.

Since we know that without water mosquitoes in their first stages cannot exist, it naturally follows that all standing water should be done away with or treated in such a manner that "wrigglers" cannot live in it nor mosquitoes get to it to lay their eggs. To this end all cans, bottles and every discarded utensil that will hold water should be removed. All stagnant pools, where it is possible to do so, should be drained or filled up. Cisterns, rain-water barrels and cesspools should be screened or otherwise covered to prevent the adult insects from having access to them. Where it is not practicable to fill, drain, or screen the places that are suitable for mosquitoes to breed in, the surface of the water may be covered with kerosene oil. This oil, when spread over the water, prevents the "wrigglers" from getting air when they come to the surface to breathe, and so kills them.—*W. L. Underwood, in Popular Science Monthly.*

An Uncertain Tenure

It is, however, a little remarkable that in the neighboring state of Vermont, for many years the judges of the Supreme Court were annually elected by the legislature, a system which, I believe, has worked on the whole to their satisfaction. They have had an able judiciary. It is said that old Chief Justice Shaw was one evening discoursing at a meeting of the Boston Law Club to an eminent Vermont judge, who was a guest. He said, "With your brief judicial tenure, sir"—The Vermonter interrupted him and said, "Why, our tenure of office is longer than yours." "What do you mean?" said the Chief Justice. "I do not understand you." "Why," was the reply, "our judges are elected for a year, and you are appointed as long as you behave yourselves."—*George F. Hoar, in Scribner's.*

How Life May Come

The alternative hypothesis is that life was transferred to the earth as it might be to any other world, as soon as the suitable physical conditions arose. The earth, according to this hypothesis, was "infected" with the germs of life. The extraterrestrial theory of the origin of life has been particularly favored by the physicists, and notably by Professor Helmholtz and Lord Kelvin. We know that cosmic dust from distant worlds is constantly falling upon the surface of the earth, and that meteorites are continually colliding with its atmosphere. As Helmholtz remarks: "Who knows whether these bodies which everywhere swarm through space do not scatter germs of life wherever there is a new world capable of giving a dwelling place to organic bodies?"—*Allan Macfadyen, in Harper's.*

Modern Biblical Ignorance

The prevalent optimism concerning the present condition of American education as a whole is broken by an almost unanimous confession of failure in one particular. The typical young American of today, it is generally admitted, does not know the Bible as his father knew it. "It is apparent," begins a recent resolution of the National Educational Association, "that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools." In all the comments that have been provoked by the rest of the resolution there has been scarcely any attempt to question the truth of this preamble.—*Herbert W. Horwill, in the Atlantic.*

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Sept. 6, Sunday. *Appointing Witnesses.*—*Acts 1: 1-14.*

While the disciples were thinking of the kingdom of Israel, the risen Christ was planning for the world. The limits of his purpose are the limits of humanity, but his instruments are men. If one disbelieved in Pentecost, the difference between the ideal of these disciples and the work they were to do (and did) would require an hypothesis of the Holy Spirit. "It is not for you to know the times"—we must keep this in mind as we read the confident expectations of Paul that Christ was to return speedily. God's plans are wider than our thought, but they always admit of our co-operation. Ascension is a word which describes Christ's withdrawal from the point of view of the disciples.

Sept. 7. *His Own Place.*—*Acts 1: 15-26.*

The witness of Christ's resurrection is the essential thing. The number twelve would appeal to Peter and the rest at this time as Jews with the analogy of the twelve tribes before their minds, for they were still thinking of the kingdom of Israel. The limitation of the number of the apostles ceased after the Day of Pentecost, but the requirement that they should be personal eye-witnesses of the risen Christ remained. They were the witnessing pioneers and heralds of the Church. Paul founds his claim to be an apostle on his vision of the risen Christ and Christ's own personal commission. "His own place." Compare the parables of the rich man and Lazarus and of the sheep and the goats; also John 14: 1-4.

Sept. 8. *The Gift of the Spirit.*—*Acts 2: 1-13.*

For the world the incarnation of Christ gives an era, for the Church the true beginning was the gift of the Holy Spirit. It is his age in which we live and our progress must depend upon his authority and leading. The Church was of one mind and expectation when the power of the Spirit came upon it. The antecedents of like gifts must be found in like conditions. Spiritual refreshings always grow out of social prayer based upon the promise of God, persistent in intercession and expectant of practical results.

Sept. 9. *Peter's Sermon.*—*Acts 2: 14-21.*

There was no New Testament then—they were living it—but note that Peter appeals to the multitude by applying their own Scriptures, in this short sermon Joel and the Psalms. Note that the prophet includes slaves in the promise of the gift—a class very numerous in the ancient world, from which Christianity drew many recruits.

Sept. 10. *Christ Crucified.*—*Acts 2: 22-36.*

The facts condemn them—they had crucified their king—but the same facts promise them hope—he died and rose for sinners. Note the clear testimony concerning the resurrection.

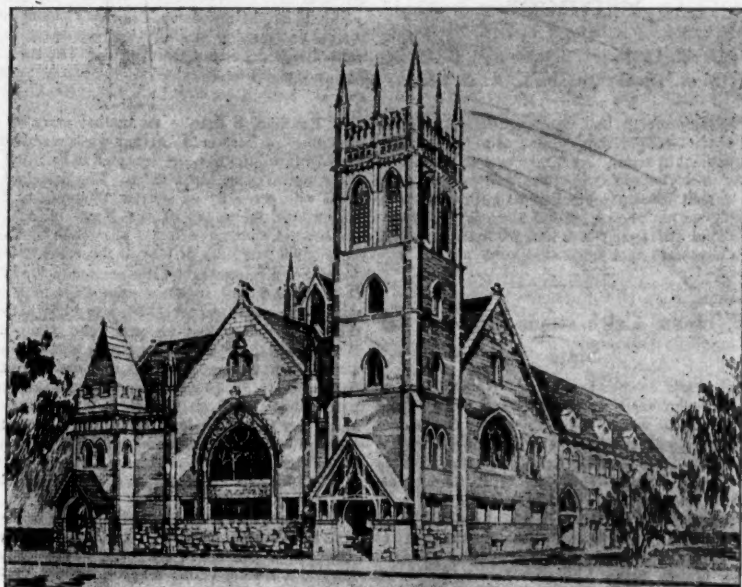
Sept. 11. *The Call to Repentance.*—*Acts 2: 37-47.*

John the Baptist, Jesus the Christ and Peter the Apostle all begin their public ministry with the word Repent. What shall we think of a pulpit where that call is never heard? These thousands were not all true disciples—there may have been an Ananias and Sapphira among them. Upon repentance and conversion church membership naturally followed. The Spirit of God brings no bushels to conceal the light and affords no encouragement to hidden discipleship.

Sept. 12. *At the Beautiful Gate.*—*Acts 3: 1-10.*

They must often have seen the man before, but now the fullness of life in Peter suggested sharing. The lame man must have had a little faith in the two apostles if not in Christ. The Church was not to stand alone until Jerusalem had come to its doom.

New Churches East and West



FIRST CHURCH, LOS ANGELES, CAL.

(Described in our issue of Aug. 8)



CHURCH IN NEW IPSWICH, N. H.

A New Hampshire Dedication

The old church building in New Ipswich, erected in 1812, was struck by lightning in July, 1892, and with all its contents was soon a heap of ashes. With characteristic energy and promptness, a meeting of the society was called to see what course should be taken to procure a new one. Before the days of legal notice had expired the citizens called a meeting to consider the situation. An offer of \$5,000 was made by a lady resident toward a new house. This, with the \$2,000 insurance, cheered the people to push the erection of a needed building. Outside friends began to send in gifts, till

about \$12,000 was in hand for the enterprise.

On Aug. 22, the completed house, furnished with every necessity and convenience, even to a well in the cellar, was dedicated to the worship of God, the dedicatory service being by the pastor, and the sermon by Rev. G. F. Merriam, a former pastor. On the same day, Mr. Henry A. Barber, who had served the church for two years and a half while pursuing his studies in Boston University, was ordained to the ministry. The sermon was by Rev. C. H. Chapin, Hancock, and the ordaining prayer by Rev. O. M. Lord, Antrim.

S. L. G.

Benevolences in the Essex South

The Forward Movement Committee of the A. B. C. F. M. for this district of Massachusetts has sent an appeal for increased contributions from our churches to meet the decrease in legacies which is likely to cause a debt of several thousand dollars this month. Last year Essex South Conference reported for this work a slight increase of \$64 over the report of 1902—being a total of \$6,064 from our thirty-seven churches with a resident membership of 5,506, averaging thus \$1.10 per member. For 1903

our churches reported benevolences aggregating \$23,759 an average per member of \$4.31. This is less by \$1,596, than came from the same churches in 1902. The "flush times," of which we hear so much in other parts of the land, have not reached this ancient stronghold of church life and missionary zeal.

LUKE.

One might define a heroine as the average American woman who does her own housekeeping.—Helen W. Moody.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 13-19. Feasting that Makes Lean Souls. Ex. 16: 2-5; Ps. 106: 13-15. (Temperance).

Last week I had a talk with a brewer about his business. He is an interesting and affable man and in many ways I was drawn to him. I was glad also to get his point of view both as an employer of labor and as a manufacturer of what today are generally considered questionable goods. I do not think he likes his business very well, but it has come to him by inheritance and he seems to be making the best of the situation. He looks upon the brewing industry as distinct from and less objectionable than the liquor business. I can conceive of conditions, were our American climate and temperament different from what they are, which might enable him to justify to his own conscience his position in favor of a moderate use of beer and light wines.

But as a matter of fact, to maintain and practice moderation with regard to strong drink is one of the most difficult tasks confronting the average human being. This brewer, for example, went on to bemoan the character and tendencies of the men in his employ; though he allows them thirty glasses of beer a day, they are not content with that seemingly ample portion, but every morning before they begin their day's work they have to stiffen themselves up for it by a drink of whisky or some other hard liquor. Considering then, the way in which moderate indulgence works in the modern world; considering all the leanness of soul, to say nothing of leanness of pocketbook and deterioration of brain which strong drink induces, the wise, brave, effective course is to declare war upon it root and branch, so far as our personal indulgence goes and our influence over others.

We are getting every day additional ammunition for our temperance warfare from high sources. How good it is, for example, that King Edward of England has recently said that he felt quite as much honored when his health was drunk in water as in wine. He shows himself to be in this respect a worthy son of a noble mother, for once when Queen Victoria was entertaining a large company, one of the guests undertook to drink the customary toast in water. At this, some one by his side growled, "The Queen's health in wine," but the good Victoria sitting at the head of the board overheard the curt rebuke and at once spoke up loud enough for all in the room to hear, "The Queen's health in anything in which a loyal subject chooses to drink it."

One of Emperor William's ablest army officers, Count Von Haeseler, who himself has been an abstainer, has just issued a strong protest against the use of liquor by soldiers. He says, "The soldier who abstains altogether can accomplish more, can march better and is a better soldier than the man who drinks even moderately." This testimony is corroborated by other conspicuous military men, including Lord Roberts and Lord Kitchener.

A recent investigation in Germany shows that seventy-three out of every one hundred persons confined in the state insane asylums are there as a result of intemperance, either personal or inherited. Of 340 persons who committed suicide last year, 298 were drunkards or the children of drunkards; but why multiply statistics? They all go to prove the fact with which we started, namely, that the life of the soul shrinks and shrivels under the touch of the demon of drink and not infrequently goes out altogether in shame and ruin.

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; C. R. Seymour, D. D., Bennington; Evan Thomas, Essex Junction; C. H. Smith, Pittsford; A. C. Ferrin, Springfield

Ministerial Relief A commendable forward step is the newly awakened interest in the Fairbanks Fund for the relief of aged and disabled ministers. The fund has for many years done good service with almost no aid from the churches, but its income has been much reduced by the loss of a portion of the principal and decrease in the rate of interest. At the State Convention in June a beginning was made by an offering at the communion service which amounted to about \$50. A resolution was also passed asking each church to give at least one communion offering during the year. In July twenty-three churches responded with gifts amounting to nearly \$200, and more have promised aid later. Perhaps some time we shall learn to do our whole duty in this matter.

The Convention Addresses

The publication in a supplement to *The Vermont Missionary* of the papers and addresses at the Congregational Convention in June affords opportunity for more careful study of their contents. And they bear the test of cold type exceedingly well. Almost without exception they are admirable in style, vigorous and modern in thought, and practical in aim. Their appearance in this permanent form will be welcomed in the churches, and cannot fail to help clergy and laity alike to a clearer comprehension and firmer grasp of the best Christian thought of today. The year ought to show fruit from such strong treatment of vital questions.

From the Green Mountains to the Metropolis

The removal of Rev. Charles R. Seymour, D. D., from Second Church, Bennington, Sept. 1, to become associate pastor of the Broadway Tabernacle, New York, closes one of the longest and most successful pastorates in one of the largest churches in the state. Taking it in 1888, with a membership of 252, he has received into fellowship 410, of whom 253 came on confession, and leaves it with a membership of 461. Several marked revivals brought in large numbers, but thorough organization and the efficient working of all departments of church activity made the growth healthy and continuous. He found a fine church plant, needing only the care that such buildings require, but during his stay \$86,000 have been raised, nearly \$25,000 of this for benevolence.

Several features give distinction to this pastorate. Starting with the prestige of prosperity in his own field, he has reached out in district work, leading and sharing with the other churches the labors and the fruits, until all parts of the town have been reached to an extent unparalleled in the state. He has co-operated in the establishment and the maintenance of the Y. M. C. A., has been prominent in the advocacy and enforcement of prohibition; and although of late many of his leading supporters have favored license measures, with a single exception he has retained their loyalty, while commanding the respect of the entire community. In county work he has been an unmitigated bishop among the weaker churches, taking a personal interest in their difficulties, visiting and advising them as well as securing pecuniary aid from his own people. By the state he has been honored by calls to service as president of the State Convention and of the Western Congregational Club, membership on the board of directors of the state missionary society and the committee on Interdenominational Comity, preacher at convention and chairman of committee of arrangements. Middlebury College made him a Doctor of Divinity in 1902. For several years he has served on the staff of contributors to the Vermont page of *The Congregationalist*.

Few pastors go from the state better known and with a better record. We have been favored in having him in the maturity of his powers, and rejoice that he has been permitted to do so much for the welfare of our entire body of churches, illus-

trating the principle that public spirit and activity outside the local parish may redound to the greatest enlargement at home. As a man to meet men, as a pastor to advise and sympathize, and as an organizer to lead and make efficient all forms of church activity, he has shown himself a master of opportunities, and his friends will look for fresh successes in his new and larger field.

C. H. M.

Old Home Celebrations Around the State

This year's celebrations of Old Home Week in Vermont can easily be grouped according to the events about which they centered. Old Home Week is primarily the time in which the centripetal force of old associations brings families back to their native towns. This reunion of families especially characterized the celebrations in Lower Waterford and Peacham. In the place first mentioned a dinner was served in the church vestry to about 150 people, and twice that number gathered in the church proper to hear addresses by out-of-town guests. In Peacham, the celebrations of the week centered about the academy. Alumni reunions, picnics and concerts entertained the visitors.

But this season of the "gathering of the clans" has more recently been chosen as the fitting time for special local or historical celebrations. In Stowe, the week was chiefly significant from the dedication of the Soldiers' Memorial building, an exceptionally fine structure costing nearly \$50,000, presented by a son of the town, Hon. H. C. Akely of Minneapolis. The generosity and farsightedness of the donor is shown by the fact that he placed no limit to the cost of the building and further provided that, should it become inadequate, it may be disposed of without forfeiture of title. A large number of prominent people in the state heard the address on American Citizenship by another native of the town, Hon. Leslie M. Shaw, Secretary of the Treasury.

At Fairfield, a granite monument marking the birthplace of Chester A. Arthur was presented by ex-Governor Stickney and accepted in behalf of the state by Governor McCullough. The principal address was given by ex-Senator Chandler of New Hampshire, Secretary of the Navy in Arthur's Cabinet. A short speech was also made by Robert T. Lincoln, Secretary of War in the same Cabinet.

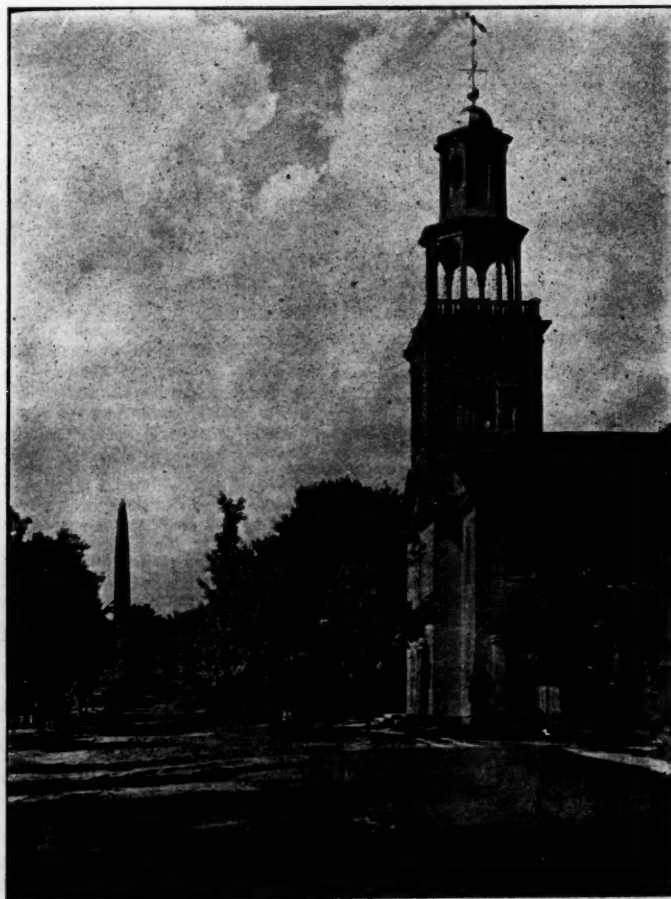
Another memorial tablet was erected in Westfield, at Hazen's Notch, so-called after Captain Hazen, who during the war of 1776, was chosen to cut through the unbroken forest a road planned by Washington to run east of the Green Mountains and across them through the pass now called Hazen's Notch, up to St. Johnsbury. The tablet, marking the place where work on this old military road was abandoned, is simply inscribed: "Terminus of the Hazen Road, 1779." Its erection is largely due to the efforts of the Orleans County Historical Society. Hon. F. W. Baldwin of Barton delivered the historical address.

The third group of celebrations was connected with the visit of the Vermont Association of Boston. About 120 Vermonters made the trip to St. Johnsbury in a special train. They were met at Wells River by the governor and his staff and were welcomed at St. Johnsbury by a committee of townspeople. At the banquet in the evening were speeches by Governor McCullough, Lieutenant-Governor Stanton, Col. Albert Clarke, Rev. E. T. Fairbanks and others. The party went from St. Johnsbury to Newport, where they were entertained by a reception and a boat ride on Lake Memphremagog.

M.

AT BENNINGTON

This was the third annual observance of the kind held with Vermont's pioneer church, which was the mother church of the town, and for over sixty years the only one. The historic edifice is in beautiful condition, having been thoroughly repaired and decorated a year ago at a cost of \$5,000 (the gift of a friend) and further enriched by a splendid new organ this spring, the gift of another friend. The



OLD FIRST CHURCH, BENNINGTON

interior is conceded by good judges to be about the most beautiful old colonial type in New England.

The surroundings counted in making the service successful. The auditorium was filled, even to chairs in the aisles. Nine ministers were on the platform, including several visitors, notably: Rev. Drs. Martin of Lowell, Nutting of Providence, Jennings (Pres.) of Elmira, Rev. W. C. Gannett of Rochester and President-elect Beach of Bangor Seminary. The parts were exceptionally well carried out. The brief addresses were charming and to the point, while Dr. Beach's scholarly production has distinctly raised the character of this special annual service, which fell this year on the exact anniversary of the battle of Bennington.

The primary meanings of the battle, he maintained, were: The power of simple, hardy, sacrificial living in plain surroundings, which marked the men of Bennington; the dynamics of a great idea, which, in the struggle about land holding, had given a distinct *morale* to Bennington and the adjoining country; the power of religion in winning battles and making nations, for the battle of Bennington was rooted in the religious impulse of its people. The address was distinguished by its grasp of the battle and its antecedents as a whole; by its terse, clear portraiture and its interpretation of the large moral significance of the victory. W. M.

From Southeastern Vermont

Though passed without public celebration, the twentieth milestone of the Saxton's River pastor deserves notice. "Our passage into the twenty-first year (Aug. 1) was done," he writes, "in silence, though not without thanksgiving." Such quiet treatment of so important an event will be accepted by those who know Rev. G. F. Chapin as characteristic of the man and his work. With the graces of modesty and gratitude he has given twenty years of faithful service to this church and community, seeing clearly that the chief effort of a rural church must be to train youth for work elsewhere. Vermont Academy has furnished easy educational advantages for his young people as well as opportunities for their pastor. That he has used these is evident from his testimony that the young people are steadily his willing helpers.

During the twenty years about one hundred names, the majority on confession, have been added to the roll, and there has been gain in church attendance, the average being better the last year than ever before.

In material lines the church has prospered. The house of worship was greatly improved in 1900, at a cost of \$3,000, including a pipe organ. Through the generosity of a deacon, a \$3,000 parsonage was built about the same time. Also an endowment of \$4,000 was secured, the gift of two Christian women. Withal, the value of the church property has been increased the last decade from about \$4,000 to fully \$12,000, and is free of debt. Meanwhile, the larger work of benevolence has not been neglected, all our societies being remembered each year.

The Bellows Falls church is anticipating the coming of its pastor-elect, Rev. J. T. Stocking, and meanwhile is planning repairs on the parsonage and house of worship, including the enlargement of the latter, a need evident for some time, owing to the growth of the village.

Repairs on the Springfield church building are also in progress and a new parsonage will be ready for the pastor's family in the late autumn.

A. C. F.

An Attractive Rural Parish in New Hampshire

Not far to the north of Hanover and Dartmouth College, in one of the most picturesque sections along the Connecticut, are the twin villages of Orford and Orfordville—about two miles apart. Though no longer growing, they contain an unusual proportion of substantial and dignified dwellings and are peopled by intelligent and kindly people. After serving the two churches acceptably for over four years, Rev. Sherman Goodwin, much against the wishes of many friends, is about to leave, feeling that now a new personality may be more effective. The parish, though double, is by no means a difficult one, and should have many attractions for a minister with literary tastes and sons ready for college. C.

In addition to gospel cars maintained on some Western railroads by different denominations, a private evangelistic car has been

in service the last year, during which time a number of important towns and cities in Ohio, Indiana, Illinois, Missouri and Iowa have been visited. It is used by Dr. H. M. Wharton, a well-known Baptist evangelist, and is lettered, "The Everlasting Gospel." The car is the home of Dr. Wharton and his gospel singer, Horace M. Geiger, when they stop in different cities, and the railways transport it from place to place without charge.

Meetings and Events to Come

POST-CONFERENCE ADDRESSES, East Northfield, Aug. 18—Sept. 21.

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, Atlanta, Ga., Sept. 19-23.

AMERICAN BOARD, Manchester, N. H., Oct. 13-16.

AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 20-22.

FALL STATE MEETINGS

Montana,	Great Falls,	Sept. 8
Georgia,	Atlanta,	Sept. 12, 19
Maine,	Farmington,	Sept. 22-24
Washington,	Dayton,	Sept. 22-24
North Carolina,	King's Mountain,	Sept. 23-25
Oregon,	Oregon City,	Sept. 29
North Dakota,	Carrington,	Sept. 29
Idaho,	Huntington,	Oct. 1
California,	Woodland,	Oct. 6
Minnesota,	St. Paul,	Oct. 6
Wisconsin,	Menominee,	Oct. 6
Wyoming,	Douglas,	Oct. 6
South Carolina,	Lykesland,	Oct. 6
Texas,	Dallas,	Oct. 13
Utah,	Salt Lake City,	Oct. 15
Nebraska,	Geneva,	Oct. 19
Colorado,	Colorado Springs,	Oct. 20-22
Kentucky,	Berea,	Oct. 20-22
Southern California,	Tallahassee,	Nov. 11
Alabama,	Cherokee,	Nov. 13
Mississippi,	New Haven,	Nov. 17
Connecticut,		

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PACKARD—In San Diego, Cal., Aug. 16, Rev. Abel K. Packard, aged 80 yrs. A graduate of Amherst College and Andover Seminary, his ministerial service was rendered at Yarmouthport, Mass., Anoka, Minn., Greeley and Highland Lake, Col., and San Diego.

MARSH—In Leominster, Mass., July 23, Elizabeth Baker Marsh—sister of Rev. Francis J. Marsh, N. E. Supt. of the U. S. S. and P. Soc.—aged 82 yrs.

ELIZABETH BAKER MARSH

Passed from her earthly home on the beautiful morning of July 23. In her departure the community has lost an ideal Christian influence. Seldom in one individual are strength and beauty of character so finely combined as they were in her.

Born in Groton, Mass., under the shadow of Lawrence Academy, where her father, E. J. Marsh, was teacher, she early removed to Leominster, where she has since lived, making her home with her parents. She was educated in the schools of the town and the Ladies Seminary at West Brattleboro, Vt. While yet young she became a member of the Congregational church and through her life was actively identified with all its interests, as she also was deeply interested in whatever pertained to the welfare of the town. She was keen of insight and hated all manner of insincerity. This was natural because of her own frank, honest nature. Broad she was in her outlook and large in her sympathies. To minister rather than to be ministered unto was the pleasure of her daily life, making her attractive in her absolute unselfishness and abiding faithfulness which characterized her friendship and her service. Perhaps nowhere did her virtues shine more resplendent than in the home where for a decade and a half she has had the entire care of her parents in their declining years. To them she gave the best—yes! all she

had—with most loving devotion and self-sacrifice. The faith and strength of character of her life bore its fruit when her last illness came. Realizing that she could not recover she bore the pain and suffering and deprivation of many months with the patience and courage and sweetness only born of such a life as had been hers.

Her radiant path all sweet and pure
Found fitting close in perfect peace secure;
No haste to go, no anxious wish to stay,
No childish terror of the untried way.

Two of her favorite hymns were, "Jesus, Saviour, pilot me," "Jesus, lover of my soul," for it was His personality and teachings which were the guide as they were also the impulse and inspiration of her life so full of sunshine and service.

We cannot find her type. In her were blended
Each varied and each fortunate element
Which souls combine, with something all her own,
Sadness and mirthfulness, a choroid strain,
The tender heart, the keen and searching brain,
The social zest, the power to live alone.

Patience as strong was as her hopefulness;
A joy in living which grew never less
As years went on and age drew gravely nigh;
Vision which pierced the veiling mists of pain
And saw, beyond the mortal shadows plain,
The eternal day dawn broadening in the sky.

The gleam of the waters cannot show
except in sunlit hours, but the shining of
heart's cheerfulness depends upon the
light within.—I. O. R.

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Down in Georgia

BY REV. FRANK E. JENKINS, ATLANTA

Some parts of the country are asking why Congregationalism does not grow; in Georgia we are not asking any such question. While our missionary societies are holding committee meetings over us and trying to agree as to who shall father and mother us—whether our educational work shall be aided and encouraged by the C. E. S., the A. M. A., or divided between the two; whether our churches shall be aided by the C. H. M. S. or the A. M. A.—we keep right on growing. We are a lusty infant, any way. When we wake up in the morning, we would like to know whose we are and whether we have had our parents changed at some committee meeting the night before—but we wake up whether or no! After having adjusted ourselves to loving parental rules, it is a little embarrassing to be obliged on short notice to learn and obey a different set—but we keep right on growing. We love the whole bunch of denominational fathers and mothers, and so are ready to go to the table or to the birch, whichever says, "Come here, my child."

While our Northern churches are closing or running short time, our Southern churches are having revivals right through the summer, and receiving more members than ever before. Calls for the organization of new churches are coming from all sides, to only a part of which we can respond. We must have pastors trained on the field, and our theological seminary will not graduate its first class until next spring. Georgia alone needs every student in our seminary at once, and then could readily use a class of fifteen or twenty each year; and what of other states? We are impatient at the slow process of turning them out from a three-years' course, yet we cannot shorten the course.

The seminary will open the middle of September. Our incoming class must be limited to our accommodations—alas! when we need so many. The tramp of students to Piedmont (formerly J. S. Green) College can already be heard. They will soon be on us hundreds strong. But they will find a much stronger faculty than ever before, a course of study lengthened by two years, and the resources of the Bank of Faith awaiting them. We still keep our funds in this bank. We have drawn on it so long now that we begin to have a good deal of confidence in the old institution. Some who used to look askance at the reports of the methods of sustaining George Müller's work and the exact providences therein recorded, have been taught a new lesson by the experience of the past four years. By faith \$50,000 worth of property has come to our educational work and many more thousands to sustain it during that time.

We are not in the secrets of the A. M. A., but we believe that the statesmanship of that society will soon lead it to see that the time has come to devote itself to the larger institutions and to the training of leaders, and to turn over the work of its smaller common schools to the states. We believe also that the time has come when the statesmanship

of this association will lead it to make good its announced principles—to draw no color line against the whites, but to parallel Fisk, Talladega, Tougaloo, Straight, Tillotson and Atlanta by at least one equally equipped institution for the whites. That institution will be Piedmont College, with which Pleasant Hill Academy, Grand View Institute, Williamsburg Academy, Green Academy, etc., eventually will be articulated. I am neither a prophet nor the son of a prophet, but I venture to predict that this piece of statesmanship will soon bless the South and the whole country. The color question is becoming more and more the absorbing one; it will not down. Congregationalists have done more than all the rest of the world to solve it, and we are not going to neglect this crowning act.

The writer came to Georgia five years ago hoping to see certain things accomplished within his lifetime. He has seen more accomplished within these five years than he dared look for in twenty five.

Cut off one-half of Aroostook County, Maine, and the rest of New England is smaller than Georgia. Down in this great state Congregationalism is booming. Revivals and conversions may cease elsewhere, but we shall continue to have them and to grow by their aid.

And do you think that the work God gives us to do is never easy?—George MacDonald.

Popping of lamp-chim- neys is music to grocers.

MACBETH.

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Echoes from the Winona Sunday School Conference

NEELY VS. HARTSHORN

In his addresses on the subject of Sunday school lessons Dr. Neely has shown an unseemly temper which appears to be prompted more by business considerations than a sincere desire to promote the best interests of the Sunday schools. As chairman of the executive committee Mr. Hartshorn has been conspicuously fair and considerate of all interests involved, and his efforts to provide opportunity for full discussion indicates only his desire that the best things shall prevail. Dr. Neely does not carry with him the sentiment of his own denomination.—*Watchman (Bapt.)*

DR. NEELY INDORSED

The whole spirit and tone of the utterance and action at the Winona meeting indicates that the executive committee is strongly in favor of the uniform lesson system, of conservative methods of Biblical interpretation, and of vigorous and independent action on the part of the International Sunday School Association.

Dr. Thomas B. Neely, as the representative of our own Sunday school work, took a conspicuous part in the discussions, and his commanding influence is to be observed in the conclusions which were reached.—*Christian Advocate (Meth.)*

QUITE A DIFFERENT METHODIST ATTITUDE

We all remember with shame that at the meeting in Chicago last winter, in connection with the Religious Education Association, our church was humiliated and put into a false position by a circular urging all the Methodist delegates to vote against modifying the International lessons on the ground that it would diminish the profits of our Book Concern. At the recent meeting at Winona the opposition took the form of an unmannerly assault on the chairman of the association for allowing the question to be raised, all based upon the familiar devices of the parliamentary pettifogger.

Now, whatever the merits of the question may be, we desire most emphatically to repudiate for Methodists such arguments and methods. The Sunday school lessons have for their sole aim the teaching of the Bible in such a way as to make the pupils wise unto salvation; and how this can best be done is a question of experience and wise pedagogy, and not at all of Book Concern profits.—*Zion's Herald (Meth.)*

GRADED LESSONS LIKELY TO COME

Undoubtedly the most important discussion was concerned with graded lessons. It is apparent that the Denver convention by no means settled the matter, and that there is a strong influence in the International committee working towards the recognition of grading. Another interesting discussion concerned the relation of the International Association with the Religious Education Association. On the whole, the attitude of the speakers was friendly towards the new organization. Opposition, however, was also present and marked. This fact is much to be regretted, but on the whole seems traceable to personal considerations rather than to any inherent opposition between the purposes of the two organizations.—*Christendom.*

THE OFFICIAL VIEW

An organization of active Sunday school workers which includes many of the ablest minds in the world is better fitted to plan lessons and methods for the Sunday school than is any organization otherwise constituted. This is the sentiment and conviction of nine-tenths of the Sunday school workers. This sentiment and the widespread distrust of those who are held to be unsafe teachers of the Word of God together make up the mental fiber of which is constructed the bulwark protecting the International Sunday School Association and beyond which no organization yet conceived can encroach.—*International Evangel.*

FREE DISCUSSION DESIRABLE

If it had not been made plain before this that there are two sides to this great

question surely the last vestige of doubt upon that phase of the proposition was removed by this discussion. There are two sides to it. Vital as this question is, it is to be regretted that to a large degree the entire organized Sunday school work is jeopardized by it. The discussion of this question must continue; so must the organized Sunday school work. We cannot afford to test loyalty to the latter by devotion to the single uniform lesson idea. It is about time to proclaim toleration throughout the Sunday school world. Just now the great danger is from an intolerant type of conservatism that assumes the function of chief custodian of orthodoxy. Vital orthodoxy does not require that kind of support.—*Sunday School Work (Cumb. Pres.)*

Resolutions on the Death of Rev. Charles E. Havens

Having recently learned that our late pastor, Rev. C. E. Havens, has been called to his eternal home, we, the members of the West Lebanon (N. H.) Congregational Church and Society, take this means of expressing to his bereaved family and to the world our deep sense of the loss that we have sustained in his death.

We also desire to bear testimony to the excellent work he did in our midst the eight years he was pastor of this church and congregation, both by the exalted precepts that he taught and by the spotless life and example that he lived. We feel that in the death of Mr. Havens the Christian Church and the world have sustained a great loss.

We extend to his family our heartfelt sympathy in this, their hour of great affliction and personal bereavement. Signed, Committee on Resolutions.

C. C. BOGLE.
MILTON S. WOODMAN.
C. H. DOVA.

West Lebanon, N. H., Aug 23.

Prevents Heat Prostration.

Take Horsford's Acid Phosphate during hot weather. A delightful Acid Tonic that quiets and strengthens the nervous system and induces refreshing sleep.



Making Money After School Hours

The above are four of the five thousand boys who are making money in spare time by selling THE SATURDAY EVENING POST to their neighbors and friends. Some of them are making \$10.00 to \$15.00 a week. We will furnish you with Ten Copies the first week Free of Charge, to be sold at Five Cents a Copy; you can then send us the wholesale price for as many as you find you can sell the next week.

\$225 in Extra Prizes will be distributed next month among boys who sell Five or more copies weekly.

Send for booklet, showing photographs and describing methods of some of our most successful boy agents.

Circulation Bureau, The Curtis Publishing Company, 508 Arch St., Philadelphia, Pa.

In Danger from the Turks

MISSIONARIES OF THE AMERICAN BOARD IN
HARPOOT, EASTERN TURKEY

In view of the attempt last week to burn one of the buildings of Euphrates College at Harpoot and the troublous condition of affairs which the incident reveals, we publish herewith the names of our representatives there. We would not exaggerate the danger to which they personally are exposed, but we bespeak the earnest prayers of American Christians in behalf of these brethren and sisters at the front, and, indeed, in behalf of all our missionaries in European and Asiatic Turkey.

Rev. H. N. Barnum, D. D., born in Leicester, N. Y., and appointed missionary in 1858, joined the station at Harpoot in 1860. His wife, Mrs. Barnum, was born in Constantinople and is now with him; also his daughter, Miss Emma M. Barnum.

Rev. John K. Browne, born at Saxonville, Mass., a graduate of Harvard College; entered work at Harpoot in 1875. His wife, Mrs. Lella Kendall Browne, is a native of Boston.

Miss Harriet Seymour, a native of Rochester, N. Y.; missionary in Turkey since 1867.

Miss Caroline E. Bush, a native of Greenville, Ct., a resident of Rochester, N. Y. She went to Harpoot in 1870.

Miss Mary L. Daniels, a native of Franklin, Mass., graduate of the Bridgewater Normal School, began work at Harpoot in 1885.

Rev. George P. Knapp, son of Rev. George C. Knapp of the Eastern Turkey mission, born at Bitlis in Turkey. He entered upon the missionary work in 1890 and after a short stay in this country rejoined the mission at Harpoot in 1897. Mrs. Knapp is a native of Worcester, Mass.

Henry H. Atkinson, M. D., son of an Indian missionary, was born at Ahmednagar. He joined the Harpoot station in 1902 with his wife, a native of Nebraska.

Rev. Edward F. Carey and Mrs. Carey are natives of Princeton, Ill., and joined the mission in 1901.

Miss Theresa L. Huntington, the daughter of Rev. H. S. Huntington of Milton, Mass., and a graduate of Wellesley College, joined the mission in 1898.

Mrs. Miriam V. Platt of Poughkeepsie, N. Y., another member of this mission band, is now in this country.

God is a good worker, but he loves to be helped.—*Basque Proverb.*

THE PROOF OF THE PUDDING

is in the eating. The Vernal Remedy Co., Buffalo, N. Y., manufacturers of Vernal Saw Palmetto Berry Wine, claim that that medicine will quickly relieve and permanently cure the most stubborn case of Constipation, Indigestion, Dyspepsia, Sluggish Liver, Inflammation of the Bladder or Enlargement of the Prostate Gland. It relieves and cures these diseases because it acts directly upon the mucous membranes which line the cavities throughout the body, and thereby removes the cause of disease and soothes and heals the affected parts.

The claims made in behalf of this medicine are absolutely true, as thousands of people who have been cured by its use can testify. In order to prove them to you, who are reading these lines in *The Congregationalist* a sample bottle of Vernal Saw Palmetto Berry Wine will be sent to you absolutely free and postpaid, if you will send your name and address to the Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y. A postal card will do the business.

Don't let the fact that other medicines have failed to cure you discourage you and keep you from writing. Vernal Saw Palmetto Berry Wine has cured a large number of people who had previously given up all hope of being cured.

A free booklet, containing valuable suggestions for health, will be sent with each free trial bottle.

This remedy is for sale by all leading druggists.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY } Cleveland.
SALEM } Salem, Mass.
CORNELL } Buffalo.
KENTUCKY } Louisville.

CONSUMERS should bear in mind that there are many brands of White Lead (so called) which are claimed to be "just as good" or better than Pure White Lead, which contain little, if any, White Lead, but are simply mixtures of Zinc, Whiting and Barytes, or other cheap, inferior materials.

Make sure that the brand is right. Those named in list are genuine.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

New Fall Suits

\$8 to \$40.

Made to Order
in One Week.

THE coming season will show greater changes in styles and fabrics than have occurred in many years, and the lady who would be fashionably gowned must necessarily order a new suit or cloak.

Our New Fall and Winter Catalogue is now ready. It shows 126 of the most fascinating styles of Paris and New York, all of which are handsomely illustrated and fully described.

We cater to ladies who are particular and who wish to be relieved of the usual dressmaking troubles. We keep no ready-made garments, but make everything to order. Our improved measurement diagram insures such perfect-fitting garments that our customers will find the purchase of their new Fall outfit a decided pleasure.

We carry a stock of over 400 materials from which you may select. They are the choicest products of foreign and domestic mills. We guarantee every one to give good service and be of exceptional value.

If you wish something decidedly new and entirely different from ready-made suits (which are seen everywhere) we can be of service to you. We employ only skilled cutters and tailors, and our garments are fashionably cut and made. There is character to every garment—an air that distinguishes the wearer at once.

WE GUARANTEE TO FIT YOU.

Should we send you anything that does not please you in every way, return it promptly and we will cheerfully refund your money, or make up a new garment, whichever you prefer.

Our Catalogue illustrates:

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Church and Visiting Costumes, \$12 to \$40. Exquisite and dainty creations, in designs never before shown.

New Style Skirts, \$4 to \$20. From Walking Skirts for every-day wear, up to the Dressy Skirts for special occasions.

Fall and Winter Jackets, \$8 to \$25. In every approved style and length.

WE PAY EXPRESS CHARGES TO ANY PART OF THE U. S.

All letters answered by young women of taste and experience in matters of dress, who will, if you desire, aid you in selecting styles and materials. When you send us an order, they will look after it while it is in the cutter's and tailor's hands, and will give it the same care and attention that it would have if it were made under your own eyes by your own dressmaker.

The Catalogue and a large assortment of the newest samples will be sent FREE on request. Be sure to say you wish the New Fall Catalogue No. 52. Mention whether you wish samples for Suits or Cloaks, and about the colors you desire, and we will send a full line of exactly what you wish.

NATIONAL CLOAK AND SUIT COMPANY,
119 and 121 West 23d St., New York.



What DR. GEO. A. GORDON says

Professor Park's Memorial Collection of Sermons

I find of great interest for three reasons: First, because of the excellent reproductions of striking photographs of a great personality at different periods of his career; second, because the volume contains Professor Park's two famous sermons—the Judas sermon and the Peter sermon; third, and chiefly, because in this book are two discourses of permanent significance—one a model memorial sermon, namely that on Moses Stuart, the other the professor's sermon on "The Theology of the Intellect and the Theology of the Feelings," a discourse which I am inclined to think the greatest ever preached by any minister in this country.

Yours very truly,

GEORGE A. GORDON.

Old South Church, Boston.

This memorial volume, compiled by his daughter, is worthy of a place in every minister's library, and, as the *Interior* says, "ought to become a classic for students preparing for the pulpit."

Price \$1.50 net.

If any minister wishes to examine it before purchasing, he may do so by filling out the coupon below.

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Address either house as most convenient.

Please mail me a copy of the *Memorial Volume of Sermons by Prof. Edwards A. Park*, for which I will remit \$1.50 within 30 days or will return the book in perfect condition, postpaid.

Signed.....

Name and address.....

A New Edition of

Dr. Dods on the Parables.

The Parables of Our Lord by Prof. Marcus Dods is a work of recognized merit, and has heretofore been sold in two volumes at \$2.80. We now have a new edition, two volumes bound in one, making a handsome volume of 433 pages, well bound, and we offer it at only \$1.00 net. It is a book every pastor and Bible teacher needs.

BOSTON *The Pilgrim Press* CHICAGO

A Preachership at Large

BY REV. ANDREW U. OGILVIE, ELKHART, IND.

There is a growing body of people unreached by the church. In every large city this class includes many earnest, brainy men and women, whose personalities have decided power. They claim that in the church they find neither intellectual nor spiritual help. While such have always been with us, till comparatively recently they gave outward respect to the ordinances of religion.

From Atlantic to Pacific they have a common characteristic. They are agnostic toward the things of the Spirit. The mood of the age is upon them and has clouded their brains and bound their hearts.

Born out of the breath of the times are a myriad fads, as brazen as a crystallization of Christian Science and Alexander Dowie. Their disciples reek with shallow confidence. Nothing is beyond their ken: their reverence is the irreverence that "taps God on the shoulder." "Our church," said a prominent minister recently, "is not only mined, but countermined with fads and fanesies. Every imaginable theory is exploded in print. Thus, at a time when law is held to be king, impulse passes as fact, and logic and reason are well-nigh slain."

The language of another gives the cause: "It is not difficult for a man to unsettle his beliefs; but the power to lay again the foun-

dation of beliefs, to fashion and systematize them, is the rarest that can be conceived."

The optimistic point of view is to regard the modern extravaganzas of thought as the attempt of the age to recover its faith. Unguided, it stumbles and falls.

Exceptional conditions demand exceptional methods and men. Our times need evangelists of the spirit—men who can reach the heart. Not less, but more, do we need "evangelists of the intellect"—men of profound insight into the mood of the times, who regard its eccentricities with hope, and who can push it into sanity by unmasking the supremacy of Christ. Till Christ master the brain of the modern world, he will not control its heart.

Every great revival of religion has had a double origin—a new apologetic and its proclamation. These united in the soul of Luther and inaugurated the Reformation; in Thomas Chalmers and his party, who defeated moderateism in Scotland. Butler's Analogy took the props from Deism and prepared the way for a great revival. Wesley in England and Finney in America routed a theory of religion that held men in bondage, and told them everywhere that they must repent.

In recent years we have sent a few of our great leaders to India on an apologetic mission, and the method has been reported most efficient. For such work there is great need in our own country. Every minister finds around him the atmosphere of skepticism. Let such men as Lyman Abbott, George A. Gordon, President Hyde, A. H. Bradford, Charles E. Jefferson hold a conference of religion in our great cities, and set forth the basis of faith, conduct schools of scientific Bible study, be in residence long enough to complete the work, and in a few years one of the greatest revivals in history would follow.

Before elections, political parties send out orators to conduct a campaign of enlightenment. The modern university seeks to go beyond its ordinary constituency and open the fountains of knowledge to the popular mind. Such methods are needed in the Church to bridge the gulf that is keeping it from the soul of the world. No body is so well prepared to do it as our own, for we have both the money and the men. Lack we either insight or disposition?

The Month in Canada

A CANADIAN NORTHFIELD

A summer school has been held at Knowlton, Quebec, which, some of its promoters believe, will develop into a Canadian Northfield. Drs. Malcolm Shaw, McKinney and other prominent speakers took a large part in the program, and so successful was the conference that a site has been given for the erection of permanent buildings.

THE GRAND TRUNK PACIFIC

The all-absorbing topic in the Dominion Parliament has been the new transcontinental railway of the Grand Trunk Railway Company. All parties seemed agreed as to the great need for larger transportation, but as might be expected, the government policy was strongly assailed by the opposition, which followed in line with Hon. A. G. Blair, minister of railways, who withdrew from the cabinet on the question. The government, however, has been sustained, and the road is an assured fact.

CONGRESS OF CHAMBERS OF COMMERCE

This significant gathering, composed of representatives from different parts of the British Empire met in Montreal, with Lord Brassey as president. The congress has no legislative authority, but statesmen and others prominent in national affairs turn to the deliberations of the members who are in touch with all vital questions of the day. Thus, the congress helps to strengthen the bands of the British Empire.

J. P. G.

Marconi Wireless

Great Fortunes to be Founded in the New System

When Alexander Graham Bell patented and perfected his telephone the skeptics were loud in their derision of the "toy." Nevertheless, Bell found believers, and those believers were rewarded for their faith by immense fortunes. Gardner G. Hubbard, the father-in-law and faithful friend of Bell, was the man who risked the most and gained the greatest rewards in backing Bell and the telephone until it reached the stage where the public no longer derided the instrument as a plaything, but clamored for it as a necessity. In the Marconi wireless telegraph there is a parallel of history. Just now in the formative and constructive period there are doubters and skeptics, but there are some faithful friends, and it is these friends and faithful ones who are going to reap the fortunes that are bound to follow the general adoption of the wireless system. The great advantage of this system over that using wires and cables is its extremely low initial cost, which relieves the company operating it of a large burden of interest, taxes and depreciation, thus increasing its earning capacity many fold.

Those who are investing in the stock of the Marconi Wireless Telegraph Co. of America today are the ones who are certain to win great fortunes by the future increase in value of those stocks, as well as through the dividends earned and paid in the interim. Bell Telephone stock increased in value from \$1.00 per share to be worth over \$1,000 per share, and so Marconi stocks will very likely increase from \$4.00, the present price, to over \$1,000 within a few years. Thus \$50 invested now may become \$20,000 within a decade. It is by wise investments such as these that the great fortunes of the big millionaires have been made. The Vanderbilts in railroads, the Goulds in telegraphs and railroads, the McKays in cables, the Rockefellers in Standard Oil, the Hubbards in telephones. The man who has a few hundred dollars laid away to invest and who has the intelligence to grasp a fitting opportunity will be the one to seize the Marconi offering and make his fortune.

The *Weekly Marconigram* is the name of a periodical devoted to the new wireless system, and its publishers, Munroe & Monroe, Dept. 15, 44-60 Exchange Place, New York, announce that it will be sent free to all who apply for it.

This firm is known as an aggressive, enterprising combination of brilliant young financiers who have a successful career behind them as a guarantee of their future. They have agreed to keep the Marconi Company supplied with working capital until the system is thoroughly established and in full commercial operation. They have issued a handsome booklet, *Marconi Wireless*, giving full particulars concerning Marconi and his system, with thirty-two illustrations in half-tone, which they send free to persons likely to become interested as stockholders in the company.

Mr. George H. Munroe, New York manager of the firm, says: "We are soliciting the investment of small amounts in Marconi securities for the reason that we believe that the American people will welcome the establishment of this competing system, and because we know that great profits will accrue to the investor from the development of this marvelous invention to a commercial stage. The company has already over a quarter of a million dollars invested in stations and apparatus in the United States, but it will require at least as much more before the business can be established upon a highly profitable basis. Once that is done the value of Marconi securities must necessarily advance very rapidly, and those who buy now will, in the course of a few years, find themselves in possession of securities equally as profitable as Telephone, Western Union and Commercial Cable have heretofore been. If anybody wants to know more about the opportunities this system offers, let him write to us at Dept. 15, 44-60 Exchange Place, and we will be glad to give them."

Eczema

Salt Rheum, Ringworm, Itch, Acne or other skin troubles, promptly relieved and cured by

Hydrozone

This scientific germicide, which is harmless, cures by killing disease germs. Used and endorsed by the medical profession everywhere. Sold by leading druggists. If not at yours, send 25 cents for a trial bottle. The genuine bears my signature. Accept no substitutes. Address

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Two hundred per cent. sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 21 years experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.

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Record of the Week

Calls

BUTLER, GARDNER S., professor of theology, Atlanta Sem., to be teacher of Bible and business manager in Piedmont (formerly J. S. Green) College, Demorest, Ga. Accepts.

FROST, MERLE A., Auburn Park Ch., Chicago, Ill., to Waucoma, Io. Accepts.

GRAY, EDWIN W., Univ. of Chicago, to Glenellyn, Ill. Accepts.

HARDING, HENRY F., to remain at Whitneyville, Me., another year. Accepts.

HARTWELL, H. LINWOOD, Dunstable, Mass., accepts call to Neponset, Ill.

HOWLAND, PROF. SAM'L W., Talladega, Ala., to professorship of theology in Atlanta Sem.

HUMPHREYS, OLIVER M., lately of Colesburg, Io., to Oto. Accepts.

HURLBUT, WM. H., Frankfort, Mich., to add Gilmore to his field, with a Sunday evening service. Accepts.

LITTLE, JOS. B. (Presb.), Vancouver, Wn., accepts call to Middlebury, Ct., to begin in October.

LYMAN, H. M., recently of Jamestown, N. Y., to Alexandria, Ind.

NEWCOMB, EDW. H., Second Ch., Biddeford, Me., accepts call to North Ch., Newburyport, Mass., to begin early in the autumn.

ROBERT, JOS. T., Chicago, to Salem, Io. Accepts, and is at work.

ROWLAND, JOHN H., Clintonville, Wis., to add Embarras to his field. Accepts.

SEIBERT, J. ADDISON, Adams Square Ch., Worcester, Mass., is released from consideration of call to St. Johns, Mich., at his request, and call has been withdrawn.

SMITH, JAS. R., Pilgrim Ch., West Superior, Wis., accepts call to Quincy, Ill.

SNYDER, HENRY C., lately of Saranac, Mich., to Breckenridge. Accepts.

VOORHEES, J. SPENCER, Roslindale Ch., Boston, Mass., to Adams.

Ordinations and Installations

FULTON, ROB'T N., Hartford Sem., o. Enfield, N. H., Aug. —, Sermon, Prof. C. S. Beardslee, D. D.; other parts, Rev. Messrs. L. M. Strayer, P. F. Womer, R. A. Dunlap, Francis Parker, A. C. Fulton, brother of the candidate, Sec. A. T. Hillman and Prof. M. D. Bisbee.

WILLIAMS, STARR C., student at Atlanta Sem., serving Immanuel Ch., Atlanta, Ga., o. at meeting of North Georgia Association, Hoschton, July 6-9.

Resignations

FROST, MERLE A., Auburn Park Ch., Chicago, Ill. HARENSAPE, WM., Long Pine, Neb.

HUFFER, V. E., Metropolis, Ill.

MARSLAND, JOHN, Barnardston, Mass. He takes up a new line of work at his old home in Franklin, N. Y.

MILLER, ELISHA W., Douglas, Mich., after a five years' pastorate. Unanimously requested to withdraw resignation.

NEWCOMB, EDW. H., Second Ch., Biddeford, Me., PARSONS, ST. CLARE (sic), Carsonville and Ft. Sanilac, Mich. He returns to college to finish his studies.

SELL, HENRY T., as editor of *The Advance*, to re-enter pastorate.

SMITH, JAS. R., Pilgrim Ch., West Superior, Wis., after an eight years' pastorate.

FOUND OUT

What a Mother Found Out About Food.

A mother found out what a change of food can do for a whole family, from the nursing baby to the adults, in this way: "Twice during the summer months my baby was taken violently ill and was very slow getting over the attacks. His former diet of cow's milk alone ceased to agree with him so I combined it with an expensive infant's food but he soon became very much constipated.

"Then I shifted to Grape-Nuts food and found that this was just what baby needed, adding it to his milk after softening in hot water. Baby has thrived upon this food and is now healthy and strong and chubby as any mother could ask, which you know is saying a good deal.

"It did not take me long to find out that a saucer of Grape-Nuts and cream is just what is needed by the tired nervous mother, and I have also proved to my own satisfaction that when the children are old enough to chew Grape-Nuts it is far better for them than oatmeal or any other mushy foods for it develops their teeth and helps their digestion and their minds seem much brighter and more active, too.

"Truly here is a wonderful food and one for the entire family." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

SWERTFAGER, GEO. A., closed his work as assistant pastor at Rutland, Vt., Sept. 1.

VINCENT, S. LUMAN, Glover, Vt., after a seven years' pastorate.

Personals

CRATHEEN, C. F. HILL, South Ch., Braintree, Mass., just escaped death at No. Bridgton, Me., Aug. 17, from a hemorrhage resulting from a severe gash in his foot. He was saved by the prompt action of Rev. A. L. Weatherbee.

CRUZAN, JOHN A., a former editor of the *Pacific* and pastor of Congregational churches in San Francisco and elsewhere, has been enthusiastically welcomed by the Unitarian denomination, Rev. B. F. Mills giving the right hand of fellowship. Mr. Cruzan has taken a pastorate in Helena, Mont.

HILL, GEO. W. C., pastor of Union Ch., Proctor, Vt., is spending two months in European travel.

WIGHT, ANDREW M., Ogdensburg, N. Y., has returned from six weeks in England, and begins the seventh year of his pastorate with renewed vigor.

American Board Personals

CHAMBERS, REV. WM. N., and family, have recently arrived from Adana, Central Turkey. They will spend the usual time here on a well-earned furlough.

DEFOREST, CHARLOTTE B., has been appointed a missionary of the American Board and designated to the Japan Mission. Miss DeForest is a graduate of Wellesley and was born in Japan, the daughter of Rev. John H. DeForest of Sendai.

POWELL, MRS. J. L., of Cesarea, Turkey (daughter of Dr. Farnsworth), has successfully undergone a severe surgical operation at the New England Hospital, Roxbury, Mass., and her speedy and complete recovery is expected.

ROWLAND, REV. GEORGE M., and wife, missionaries of the American Board from Sapporo, Japan, arrived in Boston Aug. 20, and after a short visit with friends in Vermont will be at Auburndale, Mass.

SANDERS, REV. WM. H., and wife, missionaries of the American Board from Kamundongo, West Central Africa, arrived in Boston on furlough Aug. 20. They went directly to New Haven to be for a time with the brother, Dean F. K. Sanders.

Churches Organized and Recognized

MERIDIAN, OKL., 16 Aug., 8 members. Org. by Rev. Messrs. L. S. Childs, L. J. Parker and H. B. Brown, the last named now serving the field.

WILLOW CREEK (PARUNA P.O.), OKL., 16 Aug., 12 members. Rev. Edward P. Owen, pastor.

Anniversaries

COLCHESTER, Ct. Bicentennial of organization, celebrated Aug. 28. Fuller report to appear later.

EAST POULTNEY, Vt. Centennial of occupancy of present building, Aug. 16. Sermon by Rev. R. L. Marsh, D.D., of Burlington, Io., who has supplied during July and August; and address by Rev. W. A. Remele, a former pastor.

Material Gain

HINGHAM CENTER, MASS., Rev. O. E. Van Dyke. \$625 spent in repairing exterior; new hard wood floors in vestries and vestibule.

HOPKINTON, N. Y., Rev. L. E. Lewis. House of worship painted; Ladies' Aid Society to put in electric lights; park in front of church already lighted, through generosity of Mr. V. A. Chittenden.

WATFORD, CAN., Rev. Robert Hay. Church building papered and painted; stairway improvements, and electric lighting adjusted. Reopened Aug. 30, 31.

Suggestive Methods

LOWELL, MASS., First Trinitarian, serves orangeade at close of each Sunday school session in summer. Rev. G. F. Kennigott, after returning from Colorado, gave three illustrated Sunday evening lectures on Christian Endeavor and Yellowstone Park. Attendance was 700-800.

MONTPELIER, Vt., Bethany, has largely increased its congregation by introducing a surplined boy choir of thirty voices.

Bequests

DUDLEY, MASS.—By the will of Hezekiah Conant of Central Falls, R. I., a native of Dudley: to Congregational church, twenty-two shares of stock in Rhode Island and Massachusetts Railroad Co.; to Nichols Academy, \$50,000, or 500 shares of specified stock; to Pawtucket Church, \$5,000.

The Church Prayer Meeting

Topic, Sept. 6-12. Do We Wish New Members in Our Church? Jer. 31: 6-9; Eph. 2: 19-22; 1 Pet. 2: 9-12.

What message have we for outsiders? What sacrifices of taste are we ready to make? Is the church for us, or for Christ? What can we do to make the church attractive?

[For prayer meeting editorial see page 317.]

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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Habit Cured. Sanatorium
Established 1875. Thousands
having failed elsewhere
have been cured by us. Treatment can be taken at home.
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.



If Constipated



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The Business and Financial Outlook

Developments during the past month confirm the opinion that the severe decline in the stock market which was arrested a few weeks ago was based altogether upon conditions within the stock market, and was neither a reflection of a falling off in general business nor a prophecy of business depression. On the whole, business throughout the country is good. There are some unfavorable factors. The most serious menace is the continuance of the movement to corner cotton. The unwarranted price to which this staple has been forced by speculators already has operated to close many mills and to reduce the working hours in others. Thousands of operatives have been thrown out of employment, and as a consequence, general trade dependent upon these operatives has fallen off. This curtailment is particularly effective in New England, where there is danger of serious loss. The cotton corner exerts a wider influence because of its effect upon our foreign trade. Cotton exports have shrunk greatly, and there has been a considerable movement of cotton from Europe to this country to take advantage of the high prices. Cotton is one of our most important articles of export, and this movement directly affects the balance of trade, creating debts where it should create credits.

A bountiful harvest of winter wheat has been harvested. Spring wheat and corn have not yet ripened. Weather conditions are not altogether favorable. Both crops are late. Corn will be in danger from early frosts. The crop will be well below the record, but if frost does not intervene the corn crop will be about the average. The railroads in the West report a very heavy merchandise traffic, which is evidence that the farming community is not worried over the outlook. Commercial houses doing business through the West confirm the report. Farmers are buying farm implements and machinery and household goods. Merchants supplying these communities are stocking up as usual. Collections are reported good.

In some lines there has been a decrease in activity. Much of this can be traced rather to fear lest the action of the stock market presaged business depression than to any actual signs of such depression. This is especially true of the iron and steel industry.

A NEW ROUTE

The Road to Wellville.

It is by change of diet that one can get fairly on the road to health after years of sickness, for most ill health comes from improper feeding.

What a boon it is to shake off coffee sickness and nervous headaches as some can if determined upon.

One woman accomplished it in this way: "A few years ago I suffered terribly from sick and nervous headaches, being frequently confined to my bed two or three days at a time, the attacks coming on from one to four times in every month. I tried medicines of all kinds, but could get no real relief until my parents finally persuaded me to quit the use of coffee altogether and try Postum Food Coffee. It had come to a point where I was so utterly miserable that I was willing to make any reasonable trial.

A person couldn't believe what followed, but the results speak for themselves; that was two and a half years ago, and I have never tasted coffee since. I use Postum not only for its delicious flavor but more for the good it has done me. All of my troubles disappeared as if by magic, and I have for the past two years been doing all the work for my family of six. I seldom have even a slight headache, and I would not give up my Postum and go back to coffee now unless I deliberately intended to commit suicide.

"All of my neighbors, it seems to me, now use Postum in place of coffee, and some of them have been doing so for several years, with splendid results from the health point of view." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The consolidation of so many companies in the United States Steel Corporation has made the steel industry more susceptible to stock market influences. Movements in the securities of the United States Steel Corporation directly affect thousands of people. These movements often are given greater importance than they deserve. The decline in these stocks has caused persistent rumors that the dividend payments will be reduced ere long. These in turn lead to the belief that conditions in the industry are unfavorable, else there would be no cause for dividend reduction. This course of reasoning has led many consumers to hold back in anticipation of a decline. Thus the fear of something that may happen has brought some actual diminution of activity. As yet this is not serious. It is due, also, to the reduced demand because of the strike among building laborers.

The labor situation is rather better. There have been no strikes of consequence during the month, and there are no serious disputes between capital and labor at present. Very possibly the enforced idleness of so many cotton operatives has led labor leaders to modify their demands. The curtailment of production by the cotton mills has done much to clear the labor situation in that industry.

In the stock market the situation is much clearer. It is generally conceded now that while the enormous shrinkage in market values, which shrinkage exceeded that of 1893, when business was much depressed, was due fundamentally to the over-production of doubtful securities, it was aided by the speculative operations of a powerful oligue, which took advantage of technical conditions for its own ends. It seems probable now that the most powerful financial interests in the country forced prices down in order to carry out far-reaching plans in the railroad field. The market was carried to the verge of panic, but was not permitted to fall into that state.

Investment buying by what is known as the general public has been a feature during the past month. People with comparatively little money have withdrawn their funds from savings banks and other depositories, and have bought stocks and bonds which return larger interest on the investment. This class of investors has bought wisely. It has not been hoodwinked by promises of big returns made by unprincipled promoters. It has invested in the higher grade of securities. The Pennsylvania, New York Central, Illinois Central, Atchafalpa, and other companies have stated that their books show a large increase in small stockholders. This fact is important not only because it proves that there is ample money for legitimate investment, but because it reflects confidence in the permanence of prosperity on the part of the great thinking public.

The slump in the stock market has been of decided service to the business community in that it has ended for a long time to come the reckless consolidations of industrial companies, with the accompanying manufacture of an enormous volume of watered securities.

A Question of Values

The Child had gone with her mother and aunt on a round of shopping. She had listened gravely to their conversation about the purchase of some lace for her sister, who was soon to be a bride. Her small mind had noted what they said about getting the best quality, though they economized in quantity. So, when left alone at the lace counter, she asked the clerk timidly, putting her chubby fingers on a bolt of lace, "What's the price of this lace, please?" "Seven dollars a yard," said the clerk, looking down at her small customer; "do you want to buy some?" "Yes," said the Child, undaunted; "it's for my sister Ada. If it's your very best lace, you may cut me off a cent's worth."

E. J. H.

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability, making it impossible to apply himself to his daily business, and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well-known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the over-worked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

IF YOU HAVE

Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutches and cane. Address, JOHN A. SMITH, 2456 Germania Bldg., Milwaukee, Wis.

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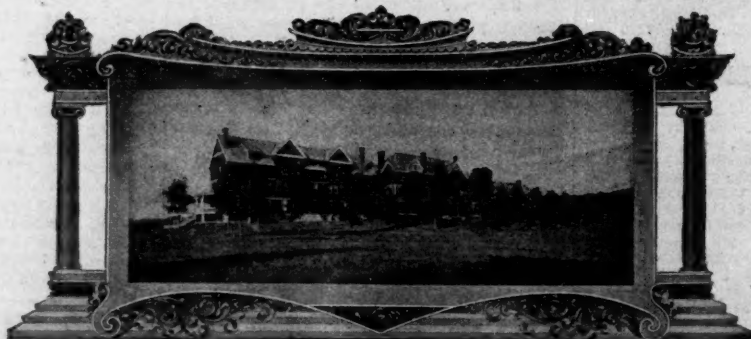
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